N. 784. f. 39

OPUS REFORMATUM:
OR, A
TREATISE
OF
ASTROLOGY.

IN WHICH

The Common Errors of that Art are Modestly Exposed and Rejected.

With an ESSAY, towards the Reviving the True and Ancient Method laid down for our Direction by the GREAT PTOLOMY; and more agreeable to the Principles of Motion and Nature, than that commonly Practised and Taught.

In TWO PARTS.

By JOHN PARTRIDGE, Physician to Her Present Majesty, and Student in Astrology.

Post Nubila Phœbus.

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MVSEVM
BRITAN
NICVM
6 P e

TO THE
READERS.

GENTLEMEN,

THO I have here detected and diſcovered divers Errors in the Study and Practice of Aſtrology, *eſpecially in that Part of it that concerns* Nativities; *and alſo ſpoke ſlightly of ſome Authors who are much valued, and in great eſteem among divers Practitioners; and likewiſe condemned their Writings, as being filled with little elſe but Errors and idle Innovations, which are indeed but the ſame thing, if rightly conſidered. Yet I would not be miſunderſtood in what I have here done; and thought (becauſe I charge ſo many with Miſtakes) that I think my ſelf free from Faults, Errors, and Overſights, either in my Practice or Writings; or that I intend to direct and teach the Students in this Art to endeavour after ſuch a Perfection: No, I know too well, that Over-ſights and* deceptio ſenſus, *is too true, and too viſible a Character of Human Nature; and to Err, is the known and common Calamity that Mankind is ſubject to; for beſides the Infirmities of our Conſtitutions, the Depravity of our Wills and Affections, the Obſcurity of our Underſtanding, and the Weakneſs of our Judgments; The Curſe on our Original Parents for their Tranſgreſſion at the beginning ſeems ſtill to lye heavy on our Shoulders, and tells us plainly, That Sorrow and Sweat,*

Thorns and Thiſtles, Life and Error, are inſeperable. But yet there is a difference between the Errors of Nature, contra voluntatem, *and the Errors of Practice, introduced by Cuſtom and Diſcipline. And theſe are they that I contend againſt, and endeavour to reform; tho the other alſo ought not to be forgotten.*

Nor would I have any one think, that I intend to deſtroy the Art *of* Aſtrology *by what I have here done; no, I do aſſure you, that this is the leaſt of my thoughts; nor would I impair any part of it that I judge uſeful and ſerviceable, either for its Support or Reputation. But my real Intent and Deſign is to excite the Lovers of this Contemptible Science, to refine it, and make it more coherent in its Principles, and more certain in its Uſe and Practice, than it is at preſent; and alſo to lay by thoſe Idle Notions and Practices uſed therein, which have drawn the Objections of Learned Pens upon us. For tho I am not willing to ſwallow down thoſe fulſom Errors with which it is clog'd and loaded; it doth not therefore follow, that I am an Enemy to its Truth and Excellence, and muſt be debarred my Inquiry towards its Perfection, and not permitted to approach the Spring of its Original Truth. I doubt not but you may find ſome Errors in this Treatiſe, which you may impute either to my Overſight, or want of Skill, which you pleaſe; yet I hope they may deſerve your Excuſe and Pardon, eſpecially when you conſider, that I have undertaken to turn the Torrent of a mighty Stream, and that with ſuch little Aſſiſtance as I have received: I being indebted to no Man for any ſervice or help therein, but to my Honoured Friend and Late Deceaſed Maſter,* Dr. Francis Wright, *by whoſe Inſtructions only, I own my ſelf enabled to perform this, and what I have elſe at preſent under my Conſideration for the Preſs. But for my Errors (if any ſhall think them*

ſo)

ſo) laid down in Practice, by way of Rule, I deſire no excuſe for them, but refer them to your Conſideration, and for that very purpoſe I have printed them here; and alſo hope, that thoſe Gentlemen *that think them ſo, will be pleaſed to inform my Underſtanding, and give me better Notions in print, with better Proofs for their Doctrine, than I have given for mine; and I do aſſure them, I will readily ſubmit and cry* Peccavi. *And ſo I come to ſpeak particularly.*

First, *To the Book it ſelf. In which thou haſt the whole Myſtery of* Aſtrology *relating to* Nativities, *according as I underſtand it; but it is diſperſed here and there throughout the whole Book and Matter alſo, and will take thee ſome time and pains too, to collect and digeſt it into a method for Practice, which is no hard matter, if thou art but willing to take a little pains; and without pains, I can aſſure thee, thou wilt prove but a very ordinary Artiſt in thy Profeſſion. I have there given thee the Nativity of* Oliver Cromwell, *with my Reaſons for its Correction, and alſo his Diſeaſe, by which he expired; with a Table of Directions from his Birth to his Death; with each Ark, its true Meaſure, and the Year of our Lord when it did begin to operate. I have alſo ſhewed the incoherence of thoſe Rules laid down on ſeveral Occaſions, not only in his Nativity, but in divers others; and the juſt Cauſe our Enemies have from thence to Cavil at, and ridicule the Art and its Profeſſors. I have alſo throughout that Nativity, on my Judgment thereon, wholly diſſented from the Common Method now practiſed; and where I have ſo done, I have alſo given you the Text of* Ptolomy *for my Juſtification to prevent my being queſtion'd in print; that thoſe who think my Method new, may examine that Author, and ſee whether I have done him and the Art*

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it ſelf Juſtice or not. I have alſo ſhew'd you the excellent uſe of the Hileg, *and the vanity of their calling the Lord of the Eighth, the* Anareta, *and judging the Quality of Death from his Nature and Poſition. And indeed, I have been plain in every thing elſe uſeful in the Judgment of a Nativity, with my particular Opinion and Method, that I uſe in all Revolutional Figures, and alſo how to take them. And to tell you plainly, all other Methods are really Innovations, and new Projects without any ground from Authors of Authority.*

In the Second Part, I have endeavoured to ſhew you, That the opinion of Cardinal Signs *on* Angles, *according to Mr.* Gadbury's *Opinion in his* Cardines Cœli, *is vain and groundleſs; and the* Arguments *and* Aphoriſms *he brings to prove it, are lug'd in by Head and Shoulders, and of no Validity to that purpoſe; and that the Nativities brought to that end, are alſo fictitious. In the* Supplement *I have given you ſeveral Nativities out of* Heminga, *that he brings as Arguments againſt* Aſtrology, *becauſe he could find no Reaſons directional for their Deaths, Sickneſs, and other things in his way of* Aſtrology, *which I have endeavoured here to ſhew was no hard thing to do; and in particular, in that Nativity of* Cardan's *Son, about which both he and* Alexander de Angelis, *do ſufficiently abuſe the* Aſtrologers, *and the* Art, *becauſe there was no Direction found for his Death, either by his Father,* Maginus, *or* Naibod, *three Great Men in their Times. It was firſt printed by* Placidus de Titis, *in his* Primum Mobile, *which may admit of a Correction, as may be ſeen by that printed in this Book; and yet we both keep exactly to* Cardan's *eſtimate Time, as may be ſeen alſo by his own Figure in his Comment on* Ptolomy, *Lib.* 3. *Cap.* 14. *Aand indeed, I could have given you di-*

vers

vers more out of Heminga, *were I not certain that ſome of them are falſe, and ſure he took them upon Truſt. In the whole thing there is much Variety, both in the Matter and Method, and theſe founded on very good Principles, which I ſhall deliver more methodically hereafter, according as I ſhall find this is received in the World. I do not pretend, that either the Matter or Method, is either of them new, but only the old ones revived; and to ſay the truth, it is ſo old, that I can ſafely ſay, it is forgot, and the whole of it will ſeem ſtrange to this Age. Which I humbly offer to the conſideration of the Ingenious Students, and intreat every one to examine it ſeriouſly and deliberately before he gives a determinate Judgment, either in Approbation or Exprobation of what I have here done.*

Secondly, *To the Studious Lovers of* Aſtrology *in General. I hope* Gentlemen, *there will be no need to perſwade you with Arguments, either to believe, or aſſert the Truth of* Aſtrology; *eſpecially you that have already had a proſpect of it from the Top of* Piſgah; *and have alſo a better opinion of its Truth and Excellence, than you are able to demonſtrate to the Unbelievers, by Examples of your own; fair Predictions (I mean) of the Effects of any Direction before the Accidents happened, for it is that muſt give your Art a Reputation. And yet I judge it may not be wholly improper to perſwade you to a greater diligence and labour in your ſeveral Methods of Practice in that Art; not ſo much for the diſcovery of New Whims and Notions, without either Ground or Reaſon, and ſome of them not at all underſtood by their Inventors and Teachers; But for improving thoſe we have already in our Poſſeſſion, and to try whether they will ſtand the Teſt of Examples and Examinations in ſeveral Nativities; not to ſpend time*

time in making a noise about a thing but little known, and perhaps less understood; but to work, and by the variety of Examples to try and compare one with another; and at last see how their Rules will agree in the general; for I can assure you, one hour spent that way, shall teach you more substantial Knowledge in these things, than a whole days prating. And to this end, it is not a rush matter what your Principles are, whether Geocentrick, Heliocentrick, *or* Selenocentrick; *nor whether their Directions are* Direct, Convers, Rapt, *or* Secondary, *wrought in* Mundo *or* Zodiaco, *in the* Crepusculine Circles, *or the* Obscure Arks; *so you will but make your Doctrine all of a piece; and let your Directions do the same at one time, that they do at another, and not give something in one Nativity, and miss in Twenty others, when you try them again. And to this purpose, I do advise you not to rely on your Authors, nor take up their Rules in your Practice, without examining their Ability and Truth. For I can assure you, That all the Principal Authors of the last Century, and more (except two or three) have done very little for the* Art *of* Astrology, *unless it was to make it Ridiculous and Contemptible; so that those who are disposed to laugh at* Astrology, *need not read* Heminga, Alexander de Angelis, Chambers, *and the rest of them that have ridicul'd it in Print; but have recourse to our own Authors, and consider and compare them well, and they will find fooleries sufficient for their purpose and design that way, be it what it will. Our Rules in Judgment are so deficient, that they are generally not to be rely'd on; and what is more, one thwarts another, by which means the Young Students know not which to believe or follow. Our new-made* Aphorisms *are so false, that not one in ten of them will hold according to the Text given for our Direction and Guide. In the Effects*

of

of Directions they have followed Machivel's *Rule* (Throw dirt enough, and ſome will ſtick); *nam'd abundance of Accidents to attend each Direction, and the Devil's in't if ſome of them do not happen to take effect. But in the Directions aſſigned for all kind of Accidents,* Death, &c. *there they have out-done themſelves; and ſo involv'd us into a Labyrinth of Confuſion, that we are not able to underſtand them if we will make Reaſon our Guide, and compare one thing with another. Therefore, pray* Gentlemen, *take it into your Conſideration, and let ſomething be done, that the next Age may be better inform'd by you, than we were by that which went before us. Let us have leſs Volumes, and more Truth; fewer Rules, and more to the purpoſe; plainer Directions how to work with fewer Contradictions; refine the Art, and reject thoſe Fooleries it is loaded with; aſſert its Truths, and declaim its Errors, and then it will appear to be what we tell the World it is, and would have it thought to be. Nay, let us have all the New Inventions likewiſe that can be diſcovered, provided they are true. There is one thing more,* Gentlemen, *that I would ſay to you, and that is, Do not hug Innovations for no other Reaſon but becauſe they are new; That trick hath been too often put upon us already, and even by thoſe too, that knew very little of the matter; and had as little skill, as thoſe that endeavoured to follow their Directions; by which means and ways our Erroneous Confuſions were not a little increaſed. Nor would I adviſe you to be afraid of any thing that is new, becauſe it is ſo; bring it to the Touchſtone and try it; and that is to be done no otherways, but by Labour and Experience; for if the thing it ſelf hath a good Bottom, and ſeems rational, it may prove worth your while to examine it. And by this way I intreat you to put what I have done to the tryal, and if it will not hold, and in the general ſtand*

the Test, I shall be ready to recant and beg your better Information.

Thirdly, *To the* Enemies *of* Astrology, *to whom, tho I am not obliged either by Kindness or Duty, yet I have a few words to say, tho I do not expect to make one Convert by my so doing. It is the hard Fate of* Astrology *and* Astrologers *to undergo the severe Censure of you,* Gentlemen, *who never knew any thing of it, but its* Name; *and I am confident, some of you do not know one Character from another, nor did you ever yet arrive at that Skill to erect a Scheme of Heaven; which if you did, yet they are very small Abilities to entitle any man to be Judge of a thing he is so little acquainted with; as I am certain the Major part are, that pretend to ridicule this Study. For whatever the Common Professors pretend to, either by false Notions, or worse Practice, I own it, and study it no otherways than a Branch of* Natural Philosophy, *and do think it is no hard matter to give it a fair Foundation on very rational Principles, and those I think demonstrable too without any great Difficulty and Trouble, and they are* Motion, Rays, *and* Influence; *and these in that Part of* Astrology *that takes notice of* Nativities *in particular; which Part of it I have made most generally my Study; and for the other Parts of it, let those who have imploy'd themselves therein, take the same care to justify it both by Examples and Rules. And I do believe that this of* Nativities *being done, will give some Reputation to the other Parts of* Astrology *likewise; and this at present is fallen under my Consideration, tho I believe there are some far more able than my self to do it, if they were pleased to take the trouble of such a Work upon them.*

And whatever your Assertions are of its being forbidden in Sacred Writ, *they are really false, and do not any more*

prohibit that, than the Command given to the Prophet Hoſea *to Marry a Whore, did juſtify Whoredom; for what is ſaid there againſt it, doth only reprove the Pretenders abuſe of it, and the Peoples ſuperſtitious dependance thereon; which every honeſt Artiſt will diſown at this day, that believes the Power of an Eternal God.*

Neither can it be an Enemy to Religion and Piety; for by how much the more every good Man knows the Myſteries of Nature in her various Ways and Operations, by ſo much the more it will bring him to admire and contemplate that undeniable Power of the Tremendus Deity that firſt gave it its Being and Order; and we ſee daily when the beſt of things fall into the Hands of Ill Men, what a Scandalous Account they give of them, and pervert their lawful Uſe. Hence there is no reaſon to believe, that the Abuſe of Virtue, or any other uſeful thing, pleads its Prohibition, either by Law or Arguments; if ſo, farewell Food and Phyſick.

And beſides, if we ſhould allow (what ſome of you ſay) that there is no verity in it, yet that neither doth not proclaim it unlawful, but juſtly reprehends us for ſpending ſo much time in a thing void of truth, and would draw from good Men rather Pity than Scorn; but we deſire neither, being able to juſtify its Truth, and that it is of more worth and uſe than ſome Studies that carry a greater Applauſe and Repute; concerning which, I hope ſomething will be done hereafter.

But your great Objection that makes it Ridiculous and Scandalous, I muſt acknowledge is too true, That many of its Pretenders tell the World they can do things that are impoſſible, and under the pretence of *Aſtrology* act abundance of Villanies: *And thoſe, perhaps, ignorant of the Study, do not know to the contrary, but that ſuch things are preſcribed by its Rules and Rudiments. And ſeeing they*

have the Impudence to act ſuch things, I hope it will be no Offence to the World to know ſome of them, nor to any honeſt Artiſt to hear it told; and therefore take theſe few, and judge by them what they are that uſe ſuch Roguiſh Tricks.

There is a little Ruddy-fac'd Conjurer, *who in my hearing had the Impudence (I being unknown to him) to tell the Company that he could do ſeveral things out of his Power; and at laſt ſaid, That he could raiſe Spirits; and that if any of the Company would come to him one at a time, he would ſhew them a Spirit that ſhould appear fairly on the Table. So I adviſed them to go, which they did, and always when they came, he put them off with a Roguiſh Excuſe, till he had tired them, and ſo they went no more.*

The ſame Man had a Woman came to him out of Southwark *to ask him a Queſtion; and that was, If her Misfortunes were all over; he told her, no, they were not; but he had an Art to make them go off quickly, which ſhe deſired: So having extorted a Fee for his Figure, told her, ſhe muſt ſit down and pare the Nails of her Fingers and Toes, and leave him ſix Shillings more to buy ſix Ounces of* Aqua-fortis; *and by ſetting them in a Sand-heat, as her Nails conſum'd, ſo ſhould her Misfortunes; all which the Woman did. Then he bid her remove from her Houſe to another, and he would come and write ſomething behind the Door that ſhould make her fortunate. And a Month after, ſhe ſent a Friend to him, to know how it went on; ſo he went down Stairs pretending to ſee, and came up again, and told her it went on very well; but the poor Woman is ſtill as ſhe was, poor and unhappy.*

Mrs. B. *in* Holbourn *took* 3 l. *of a Maid, to make her Sweet-heart Love and Marry her, who had then got a new Miſtreſs, and left the former; the Maid finding her ſelf cheated,*

cheated, went to a Fellow about White-Chappel, *who took* 10s. *of her to make the other Cheat bring the* 3 l. *again: You may gueſs at the Conſequence.*

There is one Ignorant Confident Fellow, that gives a Paper folded up and ſeal'd, for which he Bubbles ſome of 5, *and ſome of* 10s. *a piece for them; and this is to make Men and Women love one another in order to Marriage, and to procure Laſcivious Meetings,* &c. *and to make People fortunate. Thus he ſerved a poor Maid in the* Minories, *and cheated her with them ſo long as ſhe would find Money, and believe his Lies.*

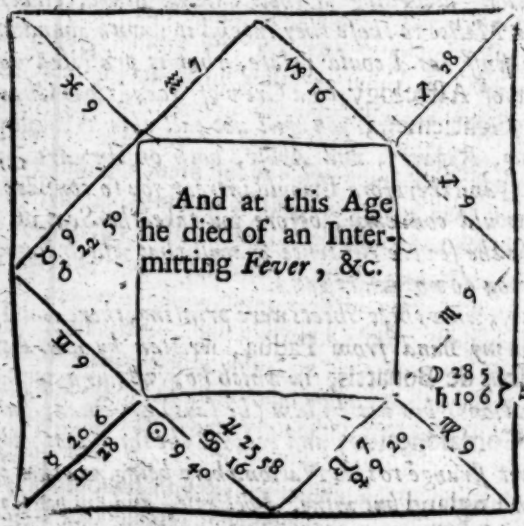
Others, and I could name them too, pretend to fetch People back that are abſent or run away, and this by force of Magick as they call it; to take off Witch-craft from thoſe they ſay are Bewitched; and alſo to promote or prevent Copulation, according to their Clients deſire, either out of Love or Malice to thoſe they intend it; with abundance more of ſuch ſtuff, as I could relate, that is practiſed under the pretence of Aſtrology, *by a Crew of Scandalous Cheats. Yet I hope,* Gentlemen, *you will not call this* Aſtrology, *but Cheating, Roguery, and Abuſe, both on the Art, and the People; and therefore I would intreat you to conſider what it is you would condemn, before you take the Seat of Juſtice, and paſs the ſevere Sentence againſt that which I am ſure at preſent you do not underſtand.*

Laſtly, *Since theſe Sheets were printing, there is a Treatiſe come to my hand from* Padua, *written by one* Antonius Franciſcus de Bonattis, *in which he gives us a new Method of Directions, but not by him (he ſays) invented, but by his Maſter* Confalonerius; *and becauſe the thing is wholly New, and as yet ſtrange to this Nation, there being no other of thoſe Books in* England *but mine, I believe, and am partly ſure; therefore I will give you one Operation in the Protector* Cromwell's *Nativity, according to his method, and it ſhall*

be

be full as plain as thoſe he hath given in his Book, without any Direction to underſtand them. And it is of the Sun *to the Body of* Saturn *at the time of his Death, in his Method and Operation, and to that end you muſt know that* Cromwell *lived* 59 *Years,* 4 *Months. and* 8 *Days.*

The Sem. Noct. Ark *of the* Radix, *is* 4162. *which gives the* Suns *diſtance from the Fifth Houſe* 2045. *The* Sem. Noct. Ark *of the Direction, is* 3417. *hence it gives the diſtance of the* Sun *from the Fifth Houſe,* 1679. *or* 27 *d.* 39 *m. which added to the place of the Direction, leaves the Cuſp of the Fifth Houſe in* 7 *degrees* 19 *minutes of* Leo, *as you may ſee by the following Figure and Direction together. For by a Figure he always explains and demonſtrates his Directions; and indeed this Direction agrees to the time of* 59 *Years,* 4 *Months, and odd days.*



Thus,

Thus, Reader, *I have given thee, with this Curioſity, a ſhort Account of the Book, and deſire thee to read it impartially, and conſider the Matter and Deſign of it, to the end I have writ it. Correct the Errors that have ſlipt the Preſs, which are not many, yet perhaps there may be more than I have obſerved; Deal by me as you would have another do by you in the like Caſe; I beg no Pity, but Juſtice; uſe me genteelly, and it ſhall be a further Obligation*

To your Friend,

JOHN PARTRIDGE.

Correct the Errors following, that have escaped the Press.

PAge 5. line 31. read *Trins.* p. 9. l. 22. r. *overflow.* p. 13. l. 36. r. *he aims at.* p. 25. in the Scheam, r. ☉ 13. 55. p. 31. l. 2. r. *Horary times.* p. 41. l. 14. r. *occasus.* p. 80. l. 39. r. *dominium.* p. 81. l. 14. r. 'Tis. p. 84. l. 22. r. *Jupiter* in *Libra.* p. 95. l. 6. r. *variata.* p. 115. l. 20. r. *want,* p. 135. l. 33. r. *are hindred.* p. 155. l. 15. r. *for that year.*

OPUS REFORMATUM.

I Shall not enter into an Argumental Conteſt about the Art of Aſtrology in general, but leave that Work for the more florid Pens to diſcuſs. Neither will I at this time undertake to demonſtrate the Motion by which Directions are made, nor the Principles of this Art; nor yet thoſe things that we call Cauſes Aſtrological, they being not only intended, but alſo more proper for another Treatiſe: I having deſigned here to ſhew ſome of thoſe viſible (I had almoſt ſaid palpable) Abſurdities, that ſome of the greateſt Profeſſors, not only of our own Nation, but others alſo, may juſtly be accuſed of: Now, if Directions, thoſe things that we call Cauſes of Accidents in the Life of Man, do really produce an Effect at any time, then muſt they certainly at all times give ſomething proportional to their Natures, and the Adjuncts that do attend them; or elſe ſome Rules of Exceptions laid down, by which we may judge and diſtinguiſh when they will or will not anſwer the Rules given us by our Authors on the Effects of Directions. I know very well, that the ſame Direction ſhall not have the ſame Effect at one time that it hath at another; and I think I know the reaſon why; but yet there ſhall be an Effect, and ſuch a one too, as ſhall be agreeable to its own nature, and part of Heaven. And to this purpoſe, *Guido Bonatus* ſpeaking of things of this kind, ſays, *Cauſa enim perfecta, perfectum inducit Effectum*: Which is indeed really true, not only in this of Aſtrology, but alſo in all other Philoſophick matters in nature. For if we own a thing to be the real Cauſe of any other thing at one time, when perhaps it ſhall paſs by twenty times afterward without the leaſt ſhow of an Effect, is to tell the World in plain terms, That we neither know nor underſtand what we mean our ſelves; or elſe by reaſon of our Ignorance we are not able to diſtinguiſh between a Cauſe

and an Effect, according to our own Principles in that Art which we pretend to; which gives our Adverſaries juſt Cauſe to ſay, *Aut enim Aſtrologi non Intelligunt, aut ſi Intelligunt graviter Errant.*

For I am perſuaded, if the Aſtrologers, or ſuch as are ſo eſteemed, were asked, How many of thoſe Directions, that they call Mortal ones, have in divers Nativities paſſed over without giving Death, or any Diſeaſe to the Injury of the Body; they would be apt to confeſs, As many of them have miſſed as hit, and yet they are very well ſatisfied with their method, and go on as confidently, as if they had never found either error or diſappointment, as you ſhall find That further examined and proved throughout this Treatiſe; for I have made choice of this Subject, as the propereſt I could pitch upon to bring me readily to the point in hand, that is, to expoſe theſe Fooleries and Abſurdities, which I find not in one, but moſt of our Authors: Nay, our Enemies too are not without their Abſurdities, as we may ſee by *Heminga*, in the Nativity of Pope *Paul* the Third, *page* 92. wherein among the reſt of his Objections, he tells us of ſome reputed dangerous Directions that the Pope had paſſed, and yet did no injury to his Life; and one of thoſe he mentions, was the *Aſcendant* to his own *Square*; *A very learned Objection!* And I think no ways likely to give any thing good or bad, and therefore muchleſs Death; but I do not ſo much blame *Heminga*, (tho a very Learned Man, and well read in the Art of Aſtrology) as I do *Ceſarinus* of *Mantua*, who wrote the Predictions that *Heminga* carps at, in which he hath theſe words, D. V. R. *graviter ſe habebit cum magno Vitæ diſcrimine quæ dies erit* 4 *vel* 5 *Maii*, 1549. *ex directione Horoſcopi ad ſuum trinum qui pro quadrato habetur, eo quia eſt in ſignis brevium Aſcenſionum.* I muſt needs ſay, it is a very odd ſort of Aſtrology to my ears, to hear them talk of the Aſcendant to its own Trine, and this by ſo eminent a Man as *Paris Ceſarius* was; and what is yet more ſtrange, that he ſhould from hence predict danger of Death. And beſides, we find the ſame thing printed in *Cardan* about this Popes Nativity, where he takes ſome little notice about thoſe Directions, but ſays not one word of that about the Aſcendant to his own Trine, which makes me doubt whether he did not countenance that Opinion alſo. Now, pray let me ask any man what can be expected from ſuch like Directions as theſe? and whether the *Sextiles*, *Squares* and *Trines* of the *Dragons Head*

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and *Tail*, are not as proper and effectual as theſe are? For tho I do allow that there are ſuch points, as *Sextiles*, *Squares*, and *Trines* to the *Aſcendant*, *Midheaven*, &c. taken *in Mundo*, or at leaſt-wiſe in their imaginary way in the *Zodiack*; yet what is there to irradiate thoſe points or parts of the Heavens? for the Aſcendant and Tenth can emit no Rays, and therefore can give no Power to the other parts of Heaven to become ſerviceable after this manner as they pretend to; therefore I ſay, if theſe Points were ever fit for the uſe here pretended, they muſt be ever ſo in ſome meaſure, more or leſs; but in all my Practice I could never find it; and I am ſure there is no ground nor reaſon to believe it, let them ſay what they will; yet by theſe and ſuch-like ways, young Students are ſeduced and led by the Noſe with theſe Tongs of Authority. And therefore let this ſerve for an Inſtance in general, That there are Methods uſed, which are both Vain and Improbable; for every Cauſe muſt have its Effect, or elſe it is no Cauſe.

To theſe I might add thoſe Directions that are ſo often made uſe of in all Nativities, and with as little ſucceſs as theſe are, as will appear by what follows, ſo far as it concerns this Nativity I am about to handle. For if we allow thoſe Reaſons there alledged to be true, then we ſhall find abundance of Nativities to be above the Order of Nature, and reach of the Stars, or elſe the Stars have done their duty negligently and by halves, when we ſhall find ſo many people have eſcaped the Aſcendant to the Squares and Oppoſitions of *Saturn* and *Mars*, and this poor Gentleman fall by it, which is indeed a perfect piece of Impoſſibility, if the Rules of the beſt Maſters of it are true, and the Experience of thoſe that have tried them, the ſame. Now to ſatisfie you yet further, that their Directions for Sickneſs, Death, and other Accidents, are generally vain and impertinent, and that there are very few, if any of them, that are really ſetled in their own judgment and opinion, how to determine thoſe things according to Rule and regular Method; do but carry a Nativity of any perſon that is dead, to any of them, and deſire the Reaſon of his Death Aſtrologically, they ſhall immediately give you ſome ſham ſtory or other either of the Moon to the Square or Oppoſition of *Jupiter* and *Venus* Rulers of the Eighth Houſe, the Aſcendant to the *Dragons-Tail*, or to the *Antiſcion* of ſome ill-natur'd Star; nay, they ſhall aſſign you ſome Direction to the Aſcendant to kill, when the Sun and Moon are both in Aphetical places; or

elſe Directions to the Sun or Moon, placed in the Third, Fourth, or Fifth Houſes under the Earth, which are indeed neither agreeable to Reaſon, Nature, nor their own Rules publiſhed from their own hands: For do they not tell you long ſtories of the *Sun*, *Moon*, and *Aſcendant*, (and ſome the *Midheaven*) being *givers* of *Life*? And did you ever know them keep to the uſe of them, unleſs it was to ſerve a turn when nothing elſe would do? Which is plain to me, that they do not underſtand their own Rules, or elſe they do not believe them. To my knowledge there was (as in the caſe of the Protector) a Figure of *Charles* the Second's Birth generally agreed on, and believed by all thoſe that profeſſed Aſtrology, and by which a certain perſon did predict his Death in 1685, and by which Figure they all ſaid he would live to 70 years of Age; but ſince his Death, you may go to twenty of them, and perhaps every one of them ſhew you a different Figure, and aſſign different Cauſes for his Death; they being as much confounded about that Prince's Nativity and Death, as ever they were about the Protector's: Of theſe and ſuch-like ſtories as theſe are, I could give you a great number, which will ſerve for no other uſe but to ſhew you, that Ignorance becomes *Powerful*, when it grows *Popular* and *General*, at which time it is uſually guarded by *Impudence* and *Error*, and by their aſſiſtance it commonly takes *Truth* by the beard. I ſhall therefore conclude theſe things with this Axiom,

That every Cauſe muſt have a Certain Effect; and by that Rule, any Direction that hath Power to kill at one time, hath at another, or elſe a good ſubſtantial Rule to ſhew reaſon to the contrary.

It hath been the common cuſtom of our Modern Pretenders to Aſtrology, to impoſe on the world, and abuſe the Art they pretend to, by Printing the Nativities of dead perſons for true ones; for when they are laid in their Graves, it is preſumed that nothing can happen afterwards able to contradict the Authority of their Rules, in the pretended Correction of the deceaſed man's Geniture; for now all Accidents ceaſe, and the common Profeſſors reſt ſatisfied, that what was done was true, they not being able or willing to make any farther Enquiry after it, nor perhaps

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can they. From hence they pretend to give reaſons for all the paſt actions of Life, Famous or Infamous, Health, Sickneſs, and laſt of all, Death it ſelf; making every thing appear as plain as the Sun upon the Meridian, eſpecially to thoſe that do not underſtand it. And leſt any of thoſe advantagious notions ſhould be loſt, they are printed and publiſhed to inſtruct the young *Tyroes* and Students in this Science, where they may find the Nativity printed, and the Reaſons thereof annexed; with choice Rules and Aphoriſms fit to be conſidered by thoſe that are Beginners, that they may be led out of their way; and by the Old ones, that they may be confirmed in their Errors; For thoſe Nativities that are commonly printed, are made by the Aſtrologers; they often differing from the true time, one, two, or three hours, and ſometimes more: *So he did, that promiſed his Client in print, he ſhould live one or two and thirty years longer, and the poor Gentleman was dead before the Book was publiſhed.* So that it is ſafer to take a Nativity by gueſs only, than by their Correction, and perhaps nearer the truth: Not to mention the ſtory of Sir *F. H.* or Mr. *P.* with many others, that may fairly challenge a place in this ſtory, beſides this Gentleman, whoſe Nativity is the ſubject of this Treatiſe, and hath been as unfairly uſed by them, as any man whatever. For as long as he lived, they let him have *Piſces* aſcending, and *Mars* in his Aſcendant, which they thought was a Poſition very ſuitable to his Grandeur and Courage, and for one that was ſo great a Warriour. And this paſſed very well among them for ſome years, without any diſtruſt of the truth of it; and by that Figure they could prove all his Sickneſs, Honours, Victories, *&c.* *But at laſt he died*; and to the amazement of the whole Society, without any Direction to kill him; which without doubt put them out of their Trines for a while, till they had agreed upon making him a New Nativity; for it was in vain for them to believe that any man would think that to be his true one, when they had no Direction, (no, not a ſham one) to make the world believe that he dyed by Order from the Stars; and that was ſtrange, that they had no direction at that time, for they are ſeldom unprovided of the Aſcendant to the Square or Oppoſition of *Jupiter* or *Venus*, the Aſcendant to his own *Sextile*, *Square*, or *Trine* in Signs of Long or Short Aſcention, as occaſion ſerves; or the *Sun* or *Moon* to the *Square* of the *Dragons-Tail*, or ſuch-like ſtuff as this is; and tho this may ſeem naufeous and fulſome, to hear ſuch

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fooleries as these are, yet I do assure you they do make use of such things, and worse, if worse can be, in point of reason: But at this time it seems they had not such Directions as they thought probable to pass among the rest of the Society; and therefore a new Nativity must be found out, and it must be such a one too that proves his Death, tho it prove nothing else.

And the next they pitched upon, was farther from the true time of his Birth, than the former was; for now they make him *Aries* Ascending, and the *Sun* in his Horoscope in *Taurus*, and *Saturn* and *Mars* in Opposition from the Cusps of the first and seventh Houses, and in Square to his Tenth, and *Jupiter* in Opposition to his Midheaven, and in Square to his Ascendant, which would make but an untoward Nativity, (according to their own Rules, and *Gadbury*'s in particular, printed by himself, but all borrowed), for a Person of his *Courage*, *Conduct*, *Bravery*, and *Presence of mind* in his most dangerous Undertakings: For *Mars* on the Ascendant must be allowed to shew his Manners, Disposition, and Temper, by being in that Angle; as you may see, *Doctr. Nativ.* pag. 91. and then his being in Opposition to *Saturn*, and in Square to *Jupiter*, must make a very odd temper'd man, *Morose*, *Peevish*, *Rash*, and *Unsuccessful* in his general Endeavours, and withal *Sickly*; *vide Cardin. Cæli*, pag. 34. §. 78. in his own words: To which I will add, That the Opposition of *Saturn* should make him *timorous* and *fearful*, and by consequence a *little Cowardly*, and of a *Base spirit*; but I could never hear his Enemies charge any of these things in the least on him; but they say that he was *Brave*, *Bold*, and *Generous*; that he never had any *Fear* or *Terror* upon him, but always beat that into his Enemies; and when he took them, used them more like Gentlemen at liberty, than Prisoners; but besides, they all allow, that the Lord of the Tenth in Opposition to *Mars*, and both in Square to the Midheaven, is a fatal Position to any man's Honour when born to it; and then pray how should such a Position give such Grandeur and Power as he advanced to, if their Rules are true? *vide Doctr. Nat.* pag. 164. For it is certain, that *Saturn* and *Mars* in Opposition from the First and Seventh, would make him a very ill-natured man, and subject to many Misfortunes; and indeed I could spend some Pages after this manner, from their own Authors and words, directly opposite to this Position, and very probable to prove, that this which was then printed, was not the Protector's true Nativity;

ty; but I ſhall leave all theſe Arguments and Reaſonings, becauſe I have better to inſiſt upon, which will better ſerve, and more demonſtrably prove the Falſity of that Figure, and the Unskilfulneſs of him that made it; and ſo I come to the matter more nearly.

The Figure of this Great Man's Nativity is owned by a very worthy Gentleman, one *J. Gadbury* by name, and by him printed in his crowd of Errors, called *Collectio Geniturarum*, or a Collection of choice Nativities, that is, of his own making; now this I could have paſſed by, and look'd on it as the effect and overſight of his Juvenile years; but he prints the ſame again in his *Card. Cæli*, after five and twenty years, to ſhew that he was ſtill the ſame man, and that he had no more skill in his own Profeſſion in 1685, than he had in 1659; and by doing that, he ſeems to me to juſtifie all the Errors of his Collection, becauſe he hath hitherto given us no Caution concerning any of thoſe Errors in that book, of which theſe of the Protector's are ſome of the greateſt; and to ſay the truth, this of his *Cardines Cæli* is as full of Fooleries and abſurdities, as the other; which I ſhall endeavour more fully to evince, before I conclude this Treatiſe.

The time he ſets this Figure for, is the twenty fifth of *April* at almoſt forty ſeven minutes after three of the Clock in the Morning 1599. and upon that Poſition he ſpends a whole Page to tell his Reader, that there are ſeveral things concur to prove it true, beſides the Directions he after mentions; as the Oppoſition of *Saturn and Mars* from *Aries and Libra*, the three Superiours in their own Dignities, and above all *Cardinal Signs*, poſſeſſing the four Angles of the Figure; which in the Nativity of *Charles Guſtavus*, as well as in this of the *Protector's*, was (as *Gadb.* ſays) fully verified. And from theſe two Fictitious Nativities (for ſuch they both are) he confidently forms this notion into an Aſtrological Aphoriſm, and prints it in his *Choice Collection*, Aphor. 18. of which more hereafter; and after abundance of ſorry ſtuff beſides, he concludes with theſe words. 'Preſuming that divers Artiſts will be 'curious in ſcanning this Geniture, I ſhall for their aſſiſtance, 'and prevention of trouble, preſent them with a Catalogue of 'ſeveral Accidents of his Life, and the Directions, *&c.* that were '(in an Aſtrological ſenſe) the proper Occaſions of them, and '*(with no ſmall pains to me)* they are theſe following.

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And here I desire the Reader, and all that pretend to be Artists, to consider his reasons for the Correcting this Nativity.

1. In the Year 1640. this Native's Grandeur began, for then he was first called into publick business, by being chosen a Member of Parliament; to signifie which he had [as *J. G.* says] his Mid-heaven to the *Dragon's Head*; now, is not this a probable thing, that this Node should give greater advantage than the *M. C.* to the Trine of *Saturn* and Sextile of *Mars*, nay the greatest of all, for this was the beginning and ground of all the rest of his Honors and Preferments both in the State and Army. Now if you will but consider, this *Dragons Head* and *Tail* are nothing but the Intersections of the Ecliptick and Orbite of the Moon at opposite Points, and those two Circles are but imaginary, and therefore the two Nodes cannot be otherways: Again, Why one of these Points should be a Fortune, and the other an Infortune, is a Mystery that the greater Masters of this Science still reserve in their own bosoms. But to the Question in hand: Pray what is the reason that the *M. C. ad Caput* should give such present honour, and lay the ground-work for the future, when the *M. C.* to the Trine of *Saturn*, and Sextile of *Mars*, went a little before it, and gave nothing at all, as we know of: and yet this Native, designed by God and Nature to be so great a Man as he after proved, and that too, from the nature and principles of those two Stars, *Policy*, *Power* and *Courage?* And indeed I would intreat honest *John* to present the World with some Treatise that might resolve and unfold these secret *Nostrums* not yet known to the unbelieving World, as I suppose he calls the great, if not the greatest part of the Nation. But did this *Dragons Head* give this? if it should happen to prove true, I protest it is a most admirable Discovery; but I doubt this is the first Experiment, and judg it will be the last too of its kind; for whosoever shall have occasion to try it in another Case of the like nature, will find themselves wretchedly deceived and cheated. For throughout his Choice Collections he never tells you a word of any one being preferred by the *M. C. ad* ☌, but of that *Minister's* being elected Fellow, *pag.* 111. but to tell you the truth, it was not on that, but the Ascendant to the body of *Venus*, as he tells you himself; but he doth not tell you one word of the effect of the *M. C. ad* ☌ in Dr. *George Starkey's* Nativity. However, he tickled off his Friend Mr. *Blyn-*

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man with *Impriſonments* and *Scandals* upon the *M. C. ad Caudam draconis*; but to tell you plainly, thoſe Accidents (if the Figure is true) were from the *Sun ad oppoſitum Saturni*, who is the real Author of ſuch things as thoſe, as the Caſe then ſtood; and he hath let Mr. *Eaſtwood*, pag. 170. paſs by his *M. C. ad* ☊ without any remarkable effect, which ſhews a kind of plaguy Ill-nature in him, to let the young man at 20 years of Age paſs without ſome good effect of it; ſure he might have deſerved ſomething at that Age, as well as *Oliver*, to have all at forty. In a word, I think he hath knocked two or three little Babes on the head beſides with the *Dragons Tail*; which is as uſeful as the other in its place, and ſerves ſometimes at a dead lift. But let him prove to me if he can, why the Head and tail ſhould not be both of one and the ſame nature, if they have any influence at all, or power to give good or evil in direction; I confeſs I could never find it.

2. *Secondly*, In the Year 1642. he was preferred to the Command of a Collonel of Horſe; having before, like an honeſt Gentleman, and true *Engliſhman*, raiſed a Troop of Horſe at his own Charge, and ſerved in his own Perſon to defend his Country againſt the then growing Popiſh Intereſt, which like a Deluge was like to overthrow all. He had then, ſays *J. G.* the *Moon* directed to the *Scorpion's Heart*, but whether with, or without Latitude, he hath not told us: but let it be which it will, it is wholly falſe; for the *Moon's* pole of Poſition in that place in his Figure is about 50; and her Oblique Aſcention under that Pole in the oppoſite point is about 350 *d.* 18′. ſo that the Ark of Direction with Latitude, is 37 *d.* 28′: and without Latitude it is 45 *d.* 14′. which according to *Naibod's* meaſure, will give more than 45 years: and therefore neither of them can come up in the Year 1642. as he pretends. But ſuppoſe it did come up then, why muſt it give ſuch conſiderable Preferment as a Collonel of Horſe, which to him at that time was very great, both as to his Command and Truſt repoſed in him? why ſhould it not give trouble or ſickneſs to him; the death of his Wife, or Mother (if he had one living) as well, or rather than give honour and preferment? for in the Nativity of the *French* King, *pag.* 40. of his Collection, he gives him a violent Fever on the direction of the *Aſcendant* to the *Scorpion's Heart*, without any thing elſe to aſſiſt it, except a Tranſit of *Mars* on the *Moon's* Radical place. And in *pag.* 43. in the Revolution of *Guſtavus* the Second, it is there brought in as

an Argument of death; the *Sun* and *Saturn* in Conjunction near the *Cor* ♌, is there called violent because of the *Antares*. And in the Nativity of the Prince of *Orange*, pag. 54. it is there made use of to kill his Mother, and to give him a great deal of trouble; but to assist it, he tells us, that the *M. C.* came up then to the Square of *Saturn*, which is notoriously false, for there was no such direction at that time, or near it. Yet after all this *Stuff* and *Foppery*, when he comes to Dr. *Gouge's* Nativity, *pag.* 107. he sends him to *Cambridge* upon no other Direction, but the *Sun* to the *Scorpion's Heart*, and nothing else to assist it. Thus you see what an Excellent Astrologer Mr. *J. G.* is, and how obedient the Stars are to those who can skilfully command them; make them kill one, give another trouble, send a third to *Cambridge*, and make a fourth a Collonel of Horse: But if all he says were allowed in the *Protector's* Case, it serves nothing at all to the Correction, nor to prove the time of his Figure true; for all men that know any thing of Directions, know very well that this Direction would have been nearly the same, had the time been taken later or earlier: but I wonder why *J. G.* should exclaim against *Cromwell* for sinking the Oath of Allegiance to his Sovereign, as he calls him, when that *King* had broke and sunk his Coronation Oath long before; and we all remember very well who it was that did it since also in the Year 1686, and 1687. to almost the Nation's ruin, and destruction of the Protestant Religion.

3. *Thirdly*, In the Year 1643, he was made *Lieutenant-General* to the *Earl* of *Manchester*; at which time he says he had the *Moon* directed to the Trine of *Mars*; but this is also extreamly false, because there is no such direction as he pretends to at this time; which any one may see by working those Operations, in which the Ark without Latitude, which is the only Direction that he knows in that way, is 48 *d.* 26′. and the Ark with Latitude is almost 41. both which are far distant from 1643. and cannot come up at that time he mentions, nor near it: but if it did, it cannot correct without some other to agree with it to the Angles.

4. *Fourthly*, He tells us, that he quarrelled with the Earl of *Manchester* his General, and preferred divers Informations against him in Parliament, and managed it so well, that he carried his Point, and came off with honour; the Cause of this was (he says) *Saturn* being on his Ascendant, and the Radical place of *Mars* in Opposition

position to his own; and the Aſcendant directed to the Terms of *Mars*. Certainly this Man was infatuated when he wrote this Nonſenſe; for I have more Charity for him, than to think he had ſo little Skill or Senſe to believe this, and not know better; but tell us of a Tranſit of *Saturn* by *Mars* his Radical place in oppoſition to his own: Why, what was this to *Cromwell?* why did not (if this is true) *Saturn* do him a miſchef the laſt year, when he got his Licutenant-General's Commiſſion, for he was then Stationary on the Radical place of *Mars*, and no harm obſerved. Well: but the Aſcendant was alſo afflicted by direction; how ſo? why it came to the Terms of *Mars*; Ay, this is ſomething like to do the feat: did ever any Soul hear an Infallible Son of an Infallible Church give ſuch Reaſons as theſe are? In the laſt year he ſays the *Moon* to the Trine of *Mars* gave him Preferment; and is that Direction ſo ſoon over? will it not continue in force one year? and if it doth, pray why ſhould the Terms of *Mars* be alledged as an Injury to him, and he under a very good Martial Direction? Why ſhould not the Trine of *Mars* give the Conteſt (if there was ſuch a Direction at that time, as he ſays there was) more likely than the Terms of *Mars*, it ending in his Advantage and Honour? which cannot be allowed ſuch an Affliction as he ſeems to inſinuate by the Tranſit of *Saturn*. But why muſt the Aſcendant to the Terms of *Mars* be brought in now as a cauſe of difference? Doth it always give Quarrels and Conteſts? Did it alſo give Quarrels, Conteſts, and Difference, when the Aſcendant came to the beginning of *Cancer*, which was the Terms of *Mars* alſo, which was two or three years afterward? I doubt it; and I think it would be worth while to aſk the Gentleman, if it did not fall in pitted and ſmoaky degrees; if ſo, then it is beyond all queſtion and doubt; but the truth of all is, there was nothing elſe to ſham in at this time, and therefore this muſt do; yet I do think there is no man will look upon this as a good reaſon and argument to prove the Nativity true.

5. *Fifthly*, In 1645 he ſays *Oliver Cromwell* was made Lieutenant-General to Sir *Thomas Fairfax*, and this under the Direction of the Moon to the Sextile of *Saturn*, Lord of the Tenth Houſe; and indeed it was well he was Lord of the Tenth, or elſe he had certainly loſt his Honour and Preferment at that time; however, that is alſo falſe, there was no ſuch Direction at that time, and that for the Reaſons before-mentioned.

6. *Sixthly*, In 1648, for his contending with the Parliament, and ſome other things, he ſays he had his Sun to the Square of *Saturn*, and the part of Fortune to the Oppoſition of *Venus*: As for that of *Venus*, I am ſure 'tis falſe, for he is not able either to take or direct the part of Fortune; and what is more, if the part of Fortune were truly placed in that Figure, it ſhould be in about 11 or 12 degrees of *Leo*, and he hath made it in one and twenty; and for that Direction of *Saturn*, if it ſhould be true, it doth not at all help to the Correction.

7. *Seventhly*, In 1649 he went over to *Ireland* to oppoſe the Popiſh Rebels in that Nation, and defend the Proteſtant Religion; and as *Gadbury* ſays, he had a Flux and Feaver there; for theſe things he gives him the Moon to her own Square, and the Contrantiſcion of *Jupiter*; alas, poor man! he never knew yet how to take an Antiſcion or a Zodiacal Parallel, which you pleaſe; and I will venture an even Wager of what he will, that he doth not know how to direct the Moon either to an Antiſcion or Contrantiſcion of any Planet; ſo great is his Confidence and Ignorance in pretending to a thing he underſtands not. And furthermore, had the Moon been ſo directed at that time, as he ſays ſhe was to thoſe two directions, I am certain he would have had neither Flux nor Feaver at that time, if *Ptolomy* ſays true; but you muſt bear with his Ignorance, for if he knew better, he would do better.

8. *Eighthly*, In 1650 and 1651, he beat the *Scots* at *Dunbar*, and the *Cavaliers* at *Worceſter* to their hearts content; for this he gives him the Sun to his own Sextile, but how he doth make it do, I cannot tell, for the Ark of direction is 53, 46, and gives about 54 years, and he was now but 51 and 52 years of age; which is a great difference in point of time; but he doth not tell you one word of the Sun to the Square of *Mars* and *Saturn*, nor their effects, one of which happened at 48 years of Age, and the other at 51; and tho he could not tell what they gave, yet he might have told us what the reaſon was that they did not kill, or at leaſtwiſe give Sickneſs, as well as the Moon to the Contrantiſcion of *Jupiter* and her own Square; or why the Sun to the Square of *Saturn* and *Mars*, ſhould not give loſs of Honour, and damage to Reputation, as well as the *M. C.* to the *Dragons-head*, gave the greateſt of Honour; but theſe, I ſuppoſe are *Noſtrums* lodged in his own Carkaſs, and are not to be made known till the publicati-

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on of his body of Tautology, or a more convenient time: Now if this Nativity that he hath printed, were true, then the Sun is positively Giver of Life, which if ſo, he hath (according to *Ptolomy*) not only the principal Government of Honour and Grandeur, but of Health, Sickneſs, Life and Death; and therefore it is the greateſt wonder to me, that under two ſuch directions there ſhould be no effect attend him either of Sickneſs or Scandal; but theſe are ſmall things with honeſt *John*.

9. *Ninthly*, In 1653, in *December*, he was Proclaimed *Protector* of *England*; he had now the Sun directed to the body of *Jupiter*, Sextile of the Moon, and the part of Fortune to the Sextile of *Venus*; thoſe directions, I confeſs, are probable for ſuch an effect, and the former comes too at the time he ſays it doth; but the laſt of the three he knows nothing of it.

10. *Tenthly*, In 1654 he concluded a Peace with *France*, and makes a League with *Sweden*; and for that *Gadb.* ſays he had the part of Fortune to the Trine of *Mars*; but that cannot be allowed; for if he had lived twenty years longer than he did, that direction would not have come up; ſo improbable a Direction that is to be alledged for this time; but alas, poor man! 'tis his want of skill.

11. *Eleventhly*, In 1656. he called a Parliament, and they deſired him to take upon him the Title of King, which he refuſed; for this he had (as *Gadb.* ſays) the part of Fortune to the Sextile of *Saturn*, Lord of the Tenth: I have little occaſion to ſay any thing more to this, becauſe I told you before, that he can neither take nor direct that Point.

12. *Twelfthly*, In 1657. he ſent Six thouſand men over into *Flanders*, under the Command of Sir *John Reynolds*, by whoſe means he became Maſter of *Dunkirk*, he had then the Sun directed to the Sextile of *Mercury*; and why ſhould not this Sextile of *Mercury*, being in Signs of long Aſcention, be equal to a Square? if ſo, why ſhould it give any good at all? But let it be the one or the other, this as well as the reſt can by no means ſerve to prove the Figure true, which is the thing he aims it.

13. *Thirteenthly*, In the year 1658, on *September* the Third, this great General and Stateſman died of an Intermitting Feaver at firſt, but afterward Continual; which *Gadbury* tells us was cauſed by the Aſcendant (who is, ſays he in this Nativity, Giver of Life) directed to the Square of *Mars* in *Cancer*, his fall; the

Sun

Sun to the Head of *Hercules*, and the part of Fortune to the Square of the Moon. As for this laſt of the ☉ to the Square of the Moon, that cannot be directed to the Aſpects in the Zodiack, becauſe oftentimes that doth not move in it, nor he knows no other way of directing. And for the Sun to the Head of *Hercules*, 'tis a ſmall Star of the Second Magnitude in 18 degrees of *Cancer*, and almoſt 7 degrees of North Latitude; but he directs it here without Latitude: If this hath any force to kill without Latitude, why did not the Sun to that Star with Latitude kill, it coming up with the Square of *Saturn*, and the ☉ to the Oppoſition of *Venus*, in the year 1648? For it would be more able to kill when the Sun was afflicted by two violent Promittors, than by one; and the rather, if the Sun ſhould prove *Hileg*, as I believe you will find it is in this Figure of his making: And here by the way, I muſt take the liberty to queſtion this trifling Gentleman how he proves the Aſcendant to be *Giver of Life*? For in his borrowed Rules in the *Doctr of Nativ.* he tells us that the Sun in the Aſcendant is *Hileg*, and I hope he will not make two *Aphæta's* in one Nativity: And alſo *Origanus* in *Introduct. par.* 3. *cap.* 2. preacheth the very ſame Doctrine; ſo doth *Argol*, *Pezelius*, *Ranzou*, and all the reſt of our Authors; but above all, the *Great Ptolomy*, in his *Quadripartitum*, *lib.* 3. *cap.* 11. and *cap.* 13. where he is particular and very poſitive, when he ſays, *Cùm autem quærimus in his locis potentiſſimum, primus erit Medium Cœli, deinde Horoſcopus, &c.* So that you ſee the Horoſcope is one of the chiefeſt prerogatory places; and yet this worthy Gentleman, contrary to the Rules printed by himſelf, and all our ancient Authors, rejects the Sun in the middle of the Aſcendant, and confidently or ignorantly tells us, That the Aſcendant is Giver of Life, or *Hileg*; and this for no other reaſon, (as I can ſee) but to give countenance and credit to his own erroneous practices; and to lead (like *Jack with a Lanthorn*) other men out of the way, into theſe bogs of Error. In ſhort, I do affirm, That the Sun within five degrees above the Cuſp of the Aſcendant, till within five degrees of the Cuſp of the Second; or rather, to ſpeak in *Ptolomy's* terms and meaning, within the compaſs of his double Horary times there, he is to be accepted for Giver of Life; provided the Moon is not in an Aphetical place above the Earth, or the part of Fortune, *&c.* qualified for that power: But in this Figure of his, the Sun is beyond all doubt Giver of Life, he being in the very middle of the Houſe, and having there no Competitor.

Hence

Hence that which *Gadb.* aſſerts in this caſe, is a palpable falſhood, which might have been excuſed in a Novice, but in an old *Bell-weather* it ought to be reproved, and that ſharply too: But let it go how it will, it was a credit for *Cromwell*, that his Foes could find nothing to kill him but the Head of *Hercules*, joined with a fictitious Direction, and that is the Aſcendant to the Square of *Mars*, which in reality could not come up before Ninety years of age, or thereabouts.

But the main Direction that Mr. *John* lays all the ſtreſs of the matter upon, is the Aſcendant to the Square of *Mars* in the *Zodiack*, which is, (to ſay the truth), no direction at all; for you may as well direct the Aſcendant to the Antiſcion of any Planet, as to an Aſpect in the Zodiack; they being both impoſſible to be done by any one, *John* excepted. But ſuppoſe it were allowable, and that there was ſuch a Direction in Nature, as he there tells us there is, yet that Direction could not kill; for if he pleaſeth but to read *Ptolomy*, Lib. 3. Cap. 13. *Quadripart.* he there tells us, That if the Rays of *Jupiter* or *Venus* fall within eight or twelve degrees after a Malefick Direction, that Direction cannot kill: Now in this caſe, here is but one Malefick Direction to the Aſcendant, and that is the Square of *Mars*, which is ſucceeded by the Aſcendant to the Sextile of the Sun, the *Body of Jupiter*, Sextile of the Moon, and Sextile of *Mercury*, and they all nearly in Aſpect to *Jupiter*, and for that reaſon partakers of his nature in a great meaſure; therefore how this body of Directions ſhould (contrary to all good and Authentick Rules) Kill, ſeems to me a Myſtery; and what is more, that he ſhould dye of ſuch a Diſeaſe as an intermitting Feaver or Poyſon; for it is not *Mars*, but the *Sun* and *Jupiter*, that do ſpecificate the Diſeaſe; and how they two ſhould kill, but eſpecially after that manner, I hope my Friend *John* will explain in his twenty years promiſed *Body of Tautology*, when he thinks convenient to print it; and alſo in that Book to give us full direction for the underſtanding his pitted *Azimeen*, and ſmoaky Degrees; which, perhaps, may have a great hand in killing this Gentleman, tho he hath not mentioned it, nor do we underſtand it, which is worſe.

But ſeeing Aſtrology is allowed and owned by ſome of the moſt Learned, to be a bundle of Experience improved into Rules by continued obſervations of thoſe Accidents and Effects that did always attend different Directions and Poſitions: Hence it then follows,

follows, *That like Causes must always have like Effects*, or else Rules of Exception laid down to know when they shall, and when they shall not give those common Effects that they all tell us of: For if the Ascendant, Sun or Moon to the body, Sr aare or Opposition of *Saturn* and *Mars*, shall kill in two or three Cases, and miss in ten or twelve, it leaves Astrology an idle, foolish, and reproachful Study, being uncertain and vain; and therefore not to be studied nor defended by any but men of a Reputation equal to it self: For if the Ascendant to the Square of *Mars*, in this pretended Nativity of the *Lord Protector's*, should kill when the Body of *Jupiter*, *Sextile* of the *Sun* and *Moon*, &c. are so near, *then I do affirm, That nothing can hinder it at any time, but it must always certainly kill*; which if true, then pray observe what follows, taken out of that Learned Treatise, called *Collecti Genitura*, a Book full of Contradictions and Error, as to the Principles and Truths of Astrology; which I shall more fully detect hereafter, but give you a glimpse of it now, to shew you what a sort of man he is, that pretends to be the Leader and Top-man of the Society of Astrologers in *England*, and how he and his Notions ought to be believed.

1. *First* then; In the *Nativity of Queen Mary*, pag. 11. the Ascendant to the Square of *Mars* did not kill, tho it was assisted by the Bodies of *Mercury* and the *Sun*, and they both Malefick and Peregrin; nor did the Square of *Saturn* afterward kill her.

2. In the Nativities of *Ann* Queen of *Hungary*, pag. 28. *Lewis* the XIIIth. *King of France*, pag. 34. and *Charles Gustavus*, *King of Sweden*, pag. 35. he lets those three out-live the Ascendant to the Body of *Mars*, which must be undoubtedly more violent than the Square; and in two of the three it came up young.

In the Case of *Frederick King of Denmark*, pag. 37. it did not kill, tho it fell near the Lyons heart.

3. In the Nativity of the *Earl of Essex*, pag. 45. we have a most admirable Instance; for there the Ascendant to the Squares of the *Sun*, the *Moon*, and *Mars*, all together, had not Power and Strength enough to kill, and yet no assistance from *Jupiter* and *Venus* to help or save; when you see in the Case of *Cromwell*, that the single Square of *Mars* did the business, tho the Body of *Jupiter*, &c. were very near to the place. This is *Brick-Court Astrology* with a witness! *Risum teneatis.*

4. In

4. In the Case of *Casimir King of Poland*, pag. 46. it did likewise fail, tho *Mars* was there among the *Pleiades*, and for that reason the more violent.

5. In the Nativity of *Charles Tortenſon*, the great *Swediſh General*, pag. 48. where *Mars* is in *Conjunction* with the Sun, Lord of the Eighth, and in Square to *Saturn* in the Eighth, yet this worthy Gentleman lets him out-live the Aſcendant to the Square of *Saturn*, Bodies of *Mars* and the *Sun*, and ſends him to the other world on the Aſcendant to the Oppoſition of *Saturn*. In this Nativity Honeſt *John* hath ſhown as much of his Ignorance (as to the Rules of Aſtrology) as in any one Caſe throughout the whole Book beſides; for here he gives the Aſcendant the Power of *Hileg*, and yet both *Sun* and *Moon* in Aphætical places, the one in the firſt, and the other in the ſeventh.

6. In the Nativity of the *Dutcheſs of Sfortia*, page 64. the Square of *Mars* did not kill, but the Aſcendant to the Oppoſition of the Moon and the Sun to the Square of *Venus* did, and yet neither of them Givers of Life; neither did the Aſcendant to the Square of *Mars* kill in the Nativity of *Don John* of *Auſtria*, pag. 65.

7. In the Nativity of *George Duke of Albemarle*, pag. 70. neither the Square of *Saturn* or *Mars* to the Aſcendant could kill him, and yet *Mars* Lord of the Eighth Houſe.

8. In the Caſe of *Pope Paul* the 5*th*. the Aſcendant to the Square of *Mars* did not kill; and yet the Oppoſition of *Mercury* out of the Eighth Houſe fell near the ſame place.

9. In the Caſe of *Pope Gregory* 15. pag. 81. the Horoſcope to the Square of *Mars* did not kill, and yet that Angle Giver of Life; but the Square of *Mercury* did it to the purpoſe a while after. I ſuppoſe *Mars* was Popiſhly inclined at that time, and therefore would not hurt his Ghoſtly Father; but *Mercury* appeared to be a downright Heretick, and had no reſpect either to his Age or Infallibility.

10. In the Nativity of *Cardinal Peter Bembus*, pag. 85. the ſame Aſpect did not kill, and yet *Mars* Lord of the Eighth. I really judge that he was a Papiſt in thoſe times; what think you *John*, was he or no? You are the better Judg of the two, becauſe you are of that Perſuaſion.

11. In the Caſe of *Mr. Thomas Gataker*, pag. 102. the Square of *Mars*, and Oppoſition of the Sun out of the Eighth, would not do; but the Oppoſition of *Saturn* did it afterwards.

12. In the Nativity of *Judg Reeves*, pag. 121. the Square of *Mars*, Oppoſition of the Moon, and Body of *Saturn*, could not kill; but after that, ſomething elſe did it.

13. In the Caſe of Dr. *Richard Luford*, pag. 135. he out-lived the Aſcendant to the Square of *Mars* and the *Sun*, both which Aſpects fell near the *Lyons-tayl*.

14. In the Geniture of Mr. *Stephen Rogers*, pag. 138. the Aſcendant was directed to the Square of *Mars*; and yet that could not kill him, although the Square of the Moon gave her aſſiſtance.

15. In that of Major-*General Lambert*, pag. 167. he paſſed the Aſcendant to the Square of *Mars*, and divers years after, to the Square of *Saturn* and the Moon, and lived many years afterward.

16. In the Caſe of Dr. *Geoffrey le Neve*, pag. 178. he likewiſe out-lived the Aſcendant to the Square of *Mars*, and to the Square of *Saturn* after that alſo.

17. In the Nativity of Mr. *John Booker*, pag. 187. you will there find that he out-lived the Aſcendant to the Square of *Mars*, Square of the Sun, Square of the Moon, and Square of *Mercury*, and lived many years afterward.

18. In the Geniture of Mr. *Will. Leybourn*, pag. 187. you will find that he alſo hath out-lived the Aſcendant to the Square of *Mars* and *Mercury*, and yet theſe fell near the Cuſp of the fourth Houſe, and in *Cancer* likewiſe; as it did in that Figure Honeſt *John* gave us for the true one of *Oliver Cromwell*.

19. In his own Nativity, *pag.* 190. he out-lived the Aſcendant to the Oppoſition of *Mars*, and lives yet, as I ſuppoſe.

20. In the Nativity of Mr. *John Malin*, pag. 180. he out-lived the Aſcendant to the Square of *Mars*, but unhappily dyed afterward on the Aſcendant to the Square of *Saturn*, as Honeſt *John* ſays.

Thus I have given you above Twenty Examples of that Aſpect and Direction out of his own Book, where it did not kill; and I could have given you more out of the ſame alſo, if I had not thought theſe over and above ſufficient to prove the Improbability of what this trifling man puts upon us for truth. Now let any impartial man ſeriouſly conſider the Reaſons that he gives to prove his Figure true, (which he ſays coſt him ſo much pains) and eſpecially that for his Death, and compare the Collection of

Examples

Examples I have here made, with those Reasons he hath given, and then tell me, Whether the *Ascendant to the Square of Mars* is a Direction fit to be believed and depended on, for the Death of *Oliver Cromwell*: For you see here is twenty to one against it, and if like Causes have not like Effects, (without Rules of Exception), then I will certainly renounce Astrology, and believe it no more; And I dare further assure you, That the Astrology which is generally made *Use of*, *Studied*, and *Practised*, is rather fit to be laugh'd at, than believed; as you may easily see by the silly shams of *Gadbury*, if you compare one thing with another throughout his whole Book, called the Collection, which in a short time I shall also expose.

And for me to believe that this Gentleman died on the Ascendant to the Square of *Mars*, after so plain a Conviction of the Error, when there are Twenty Examples under his own hand to prove where and when it hath missed of that Effect, is to tell all mankind, That I am an Ignorant, Credulous Fellow, void both of Reason and Skill, and fit to be imposed upon by any one that is willing to attempt it. And for my part, when I consider that there are a great number of Ingenious persons of all Qualities and Degrees in this Kingdom, who understand Astrology very well, and have observed the Shams and Cheats of this Impostor, I wonder they were never called in question, and exploded before now; for they will serve for no other use, but to lead the young Students out of their way, and bring an Odium upon the Science it self, when it is read by such men, who when they observe its incoherence, are readily apt to make use of it, or any thing else they can pick up to brand it with Infamy; for which end they need not trouble themselves to read Books written against it; for let them peruse but our own Authors, and they will not fail to find stuff enough to make themselves merry at; and yet for all this, *There is a True Astrology in being*: Little Thanks to our Modern Authors.

Object. But perhaps here may rise an Objection, and I would not have any thing left in the dark, that now occurs to my memory; For perhaps some may say, Do you believe that it is possible for the Ascendant to the Square of *Mars*, to kill at any time? or do you think it can never kill?

Anſw. Yes; That I can atteſt upon experience, that it doth kill; and I can tell you ſeveral Nativities in honeſt *John*'s Collection, that have dyed on the Aſcendant to the Square of *Mars*, and Square of *Saturn*, tho unknown to him; but it muſt be in ſuch Nativities where the Horoſcope is Giver of Life; for no Point can be directed for Death, but the *Hileg*; and therefore whoſoever practiſeth contrary to that Rule, erreth, and will never do any thing well; and you ſhall ſee more on that ſubject, That no man ever yet made any famous Prediction of Death, but when he directed and made uſe of the Giver of Life in his Operation and Judgment.

Thus have I made it as plain as poſſible it can be, to any Artiſt, or other Pretender to Aſtrology, That the Rules and Reaſons made uſe of to prove the truth of the Protector's Nativity, are falſe and erroneous, and built upon ſuch Principles as are not true in themſelves, neither will they hold true in other Poſitions, to effect what they are brought here to prove. And alſo the major part of the Directions that he there talks of, will ſerve to any other Poſition within half an hour or an hour, with a little variation; but for the firſt, the fourth, the tenth, and the thirteenth, being thoſe that do depend particularly on the truth of the Figure, they are ſo ridiculouſly falſe, that they need no other Arguments to expoſe them, but their Non-effect in other Genitures; and therefore I do adviſe all Ingenious, Laborious Artiſts, to compare one thing with another after this manner, in thoſe books ſent forth into the world by our Modern Authors; and at laſt try in their own Practice, whether thoſe Rules will hold or not; and alſo let them conſider, whether they are not impoſed upon in divers other caſes, as well as in this Nativity.

Laſtly, I would adviſe Mr. *John*, ſeeing *Mars* hath played theſe Tricks, and cheated him ſo, to proceed againſt him by a Form of Law, as he knows how, without doubt; and the Bookſellers of *London* ſay he hath very good skill in *Scandalum Magnatum*, for which they deſire him to remember the Earl of *P.*

Firſt then, Let him bring a *Quo Warranto* againſt him, and take away his Charter, (he knows where to have Judges for that purpoſe), unleſs he can ſhew good reaſon why he hath done his duty ſo negligently, partially, and baſely, killing one part of mankind, and letting Twenty eſcape, that lay at his mercy; by which means he hath brought Catholick *John*'s Reputation into

doubt

doubt and queſtion, for which he can never make him ſatisfaction, unleſs he can help him to a greater ſhare of ———. And in the next place have him before Father *Peters*, and Inquiſition him, for I doubt the Knave is not found in the Faith, but hath a plaguy ſhare of Hereſy and Diſobedience. How! ſerve honeſt *John* ſo! But it will be ſo ſometimes when Papiſts deal with Heretical Stars.

And then let him draw up an humble Addreſs to Monſieur *Titan*, in the Name of him, and his Society, in *quo humiliter Monſtretur*; that he hath for a long time drove on a Trade of Lying, (but not a word of his Ignorance) being cheated and abuſed by a ſort of obſtinate and diſobedient Stars. And that if now at laſt he pleaſeth but to give his *Mandamus*, that *Saturn* and *Mars*, &c. may henceforward obediently comply with all the Aſtrological Rules in faſhion, that he ſhall be in duty bound to ſhew himſelf full as skilful as ever.

And ſo I come to preſent you with the true Nativity of this Great General, without Sham or Trick, and the Directions ſhall alſo have an equal Effect in other Nativities, according to the *Hypothesis* before laid down.

THE

THE

NATIVITY

OF

Oliver Cromwell,

Lord Protector of *ENGLAND.*

Fairly and faithfully handled according to the true Principles of Astrology.

THE time of this Great Man's birth, according as he gave it himself, was on St. *Mark*'s day in the year 1599. *Summo Mane*, at *Huntington*, whose Latitude is 52 deg. and a few minutes; and this is the estimate time given.

Now the main point is, how we must understand this short Sentence, *Summo Mane*; and it can in my Judgement have no other meaning than very early in the Morning, that is, in the very top of the Morning, or suddenly after Twelve, for so the word seems to import; and inded I can give it no other Interpretation but this; for the word *Summo* must be there taken *Adverbially*, and derived from the *Adjective Summus*, which in that sence it is here spoken, signifies the very highest, extream, utmost, top, &c. of the Morning; tho I confess the word Morning takes in all the whole time

time from Twelve, or Midnight, till Twelve at Noon; but if he had been born after *Sun* rising, I am very apt to believe he would have used another way of expressing it, as by *Ante Meridiem*, &c. but if before *Sun* rising, as indeed they all agree he was, then I can take it in no other sence but this that I have already given, The top of the Morning, and the time pitched upon, is at about 5 minutes after one of the Clock, and to that time the Planets places, both in Longitude and Latitude, are calculated by the Caroline Tables, as followeth,

	Longit. Planet.				*Lat. Plan.*			*Par. Plan.*	
	deg.	m.	sec.						
♄	11	47	2	♎	2	54	No	2	1
♃	15	4	19	♋	0	24	No	23	5
♂	10	25	29	♈	1	04	So	3	9
♀	29	51	46	♉	0	29	No	20	40
☿	16	19	25	♉	0	18	No	18	3
☉	13	55	10	♉	0	00	00	16	5
☽	14	35	40	♍	2	31	So	3	46
☊	15	51	28	♒	0	00	00	0	00
☋	15	51	28	♌	0	00	00	0	00

From their Longitudes and Latitudes thus found, are their Parallels, or Antiscions obtained, as here you may see.

♄	5	2	♎	5	2	♈	24	58	♐	24	58	♍
♃	10	48	♋	10	48	♓	19	12	♊	19	12	♑
♂	7	55	♈	7	55	♎	22	5	♍	22	5	♐
♀	2	10	♊	2	10	♑	27	50	♋	27	50	♓
☿	29	56	♉	30	56	♍						
☽	20	31	♍	20	31	♐						
☉	13	57	♉	13	57	♍	16	3	♌	16	3	♒

Now to gain the Cusps of the Twelve Houses, I proceed in the method following, by taking the right Ascention of the *Sun*, and the right Ascention of Time, and adding them together, gives

gives the right Aſcention of the Mid-Heaven; to which adding thirty Degrees, gives the Oblique Aſcention of the Eleventh Houſe; and ſo by the addition of thirty Degrees, we gain the other ſix of the Oriental Houſes, as in the following Example.

Aſcent. Rect. Solis		41	26		
Aſcenti Rect. Temporis		196	14		
Aſcent. Rect. med. Cœli		237	40	♏ 29d	32′
Adde		30			
Aſcen. Obliq. Dom. 11		267	40	♐ 18	
Adde		30			
Aſcen. Obliq. Dom. 12		297	40	♑ 5	
Adde		30			
Aſcen. Obliq. Aſcendens		327	40	♑ 26	19
Adde		30			
Aſcen. Obliq. Dom. 2		357	40	♓ 26	
Adde		30			
Aſcen. Obliq. Dom. 3		27	40	♉ 6	

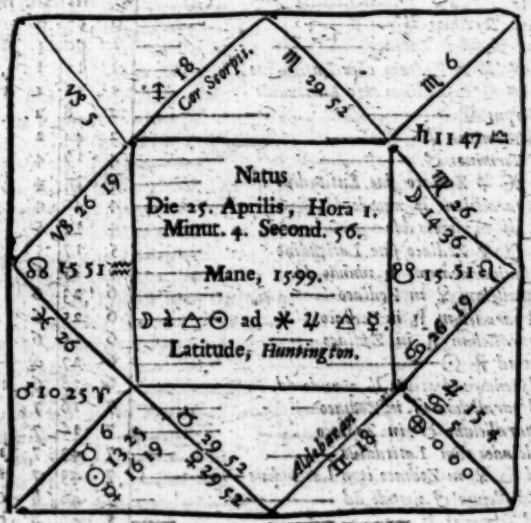
Many of our Modern Profeſſors have made a great noiſe about taking the Minutes and Seconds for the Cuſps of every Houſe, which I think are both uſeleſs and impertinent; for what uſe do they make of them, when they have taken them? none, as I know; however, I will give you a ſhort Example, and leave the reſt for thoſe that think them uſeful.

For the *M. C.* I take the difference between the two *Arks*, greater and leſſer; then the Right Aſcention of the *M. C.* and that is 62. Then I take the difference between the next Leſſ. and the Right Aſcention, and that is 54: then I ſay by the Rule of proportion, If 62 gives 60, 54 ſhall give 52, which leaves the Cuſp of the Tenth in 29 deg. 52 minutes of *Scorpio*.

And for the Cuſp of the Aſcendant, I alſo take the difference as before between the two *Arks*, greater and leſſer than the Oblique Aſcention of the Aſcendant, and that is 44 Minutes, and alſo between the leſſer *Ark* and the Oblique Aſcention, which is 14 Minutes: then I ſay as before, By the Rule of Proportion, if 44 mi-

44 minutes gives 60 minutes, 14 minutes shall give 19 minutes, which tells us, that the Cusp of the Ascendant resteth in 26 degrees and 19 minutes of *Capricorn*, under the Pole 52. I omit to take notice of the Equation for those few minutes above 52. the Pole of Birth; and therefore the figure without any further operation, is as followeth;

A 237. 40. *R.*



A Table of the Directions in this Nativity, with the ſeveral Arks thereof, the meaſure of Time agreeing to each of them, and the year of our Lord when they began to take effect.

Nomina Directionum.	Arcus Directi. Gr.	Arcus Directi. Mi.	Menſur. Directi. An.	Menſur. Directi. M.	Anni Dom
Sol ad Terminos ♃	0	57	0	11	1600
Sol ad ✶ ♃ in Zodiaco	1	09	1	00	1600
Luna ad ✶ ♃ in Zodiaco cum Latitudine	1	13	1	3	1600
Luna ad ✶ ☿ in Zodiaco cum Latitudine	1	52	1	11	1601
Sol ad Corpus ☿	2	8	2	2	1601
Luna ad Terminos ♃	2	44	2	8	1601
Luna ad Terminos ♂	4	17	4	5	1603
Luna ad ✶ ♃ Zodiaco ſine Latitudine	4	34	4	8	1603
Luna ad parallelum ♃ mundo dd.	4	40	4	9	1603
Sol ad □ ♃ in mundo dd.	4	54	5	1	1604
Luna ad △ ☿ Zodiaco ſine Latitudine	5	17	5	5	1604
Sol ad Seſquiquadratum ♄ mundo dd.	6	3	6	3	1605
Sol ad parallelum ☿ in Zodiaco	6	23	6	7	1605
Luna ad parallelum ♄ in Zodiaco	6	25	6	7	1605
⊕ ad parallelum ♄ in Zodiaco	6	25	6	7	1605
Aſcendens ad ✶ ☉	6	27	6	8	1605
Luna ad Semiquadratum ♃ mundo dd.	6	38	6	10	1606
Luna ad parallelum ♂ in Zodiaco	7	16	7	5	1606
⊕ ad parallelum ♂ in Zodiaco	7	16	7	5	1606
Sol ad pleiades ſine Latitudine	7	43	7	11	1607
Luna ad △ ☿ in Zodiaco cum Latitudine	7	43	7	11	1607
⊕ ad parallelum ♂ mundo dd.	7	48	8	00	1607
Luna ad Terminos ♄	7	49	8	00	1607
Luna ad Terminos ♄	7	56	8	1	1607
⊕ ad □ ☉ mundo dd.	7	57	8	1	1607
Luna ad parallelum proprium	8	5	8	3	1607
⊕ ad parallelum ☽ in Zodiaco	8	5	8	3	1607
Sol ad Terminos ♄	8	17	8	5	1607
Luna ad □ ☿ in mundo dd.	9	14	9	5	1608
Medium Cœli ad △ ♂	9	30	9	8	1608
Sol ad Pleiades ſine Latitudine	10	9	10	4	1609
Medium Cœli ad △ ♃	10	26	10	7	1609
⊕ ad parallelum ♄ mundo dd.	10	29	10	8	1609
Luna ad Terminos ☿	10	43	10	11	1610
⊕ ad △ ♂ in mundo dd.	11	12	11	5	1610
⊕ ad Corpus Jovis dd.	11	37	11	10	1611
Luna ad 8 ♂ in Zodiaco cum Latitudine	12	11	12	5	1611

Nomina

Nomina Directionum.	Arcus Directi. Gr.	Mi	Numer. Annor. An.	M.	Anni Dom
Medium Cœli ad ✶ ♄	12	13	12	5	1611
Luna ad △ ♀ in Zodiaco sine Latitudine	12	19	12	7	1611
Luna ad Corpus ♄ in Zodiaco cum Latitudine	12	52	13	1	1612
Sol ad Terminos ♂	13	00	13	3	1612
Luna ad □ ♃ in Zodiaco cum Latitudine	14	27	14	9	1614
Luna ad Terminos ♃	14	31	14	10	1614
Sol ad Corpus ♀ in Zodiaco	14	48	15	1	1614
Sol ad Terminos ♀	14	55	15	3	1614
Luna ad ✶ ♃ in mundo dd.	16	13	16	7	1615
Luna ad Spicam ♍ cum Latitudine	16	24	16	9	1616
Sol ad quintilem ♃ mundo dd.	16	25	16	9	1616
Sol ad Parallelum ♀ in Zodiaco	16	57	17	2	1616
Ascendens ad Semiquadratum ☉	17	52	18	1	1617
Luna ad ☌ ♂ in Zodiaco cum Latitudine	17	48	18	00	1617
Luna ad Terminos ♀	17	54	18	1	1617
Luna ad Corpus ♄ Zodiaco sine Latitudine	18	29	18	9	1618
Sol ad Parallelum ♃ motu rapto	19	27	18	9	1619
Ascendens ad Semiquadratum ♀	19	42	20	00	1619
Sol ad Aldeboran sine Latitudine	19	43	20	00	1619
Ascendens ad Semiquadratum ♃	20	1	20	3	1619
Luna ad □ ♃ in Zodiaco sine Latitudine	20	16	20	6	1619
Ascendens ad Sextilem ♀	20	38	20	10	1620
Sol ad △ ♄ in mundo dd.	20	39	20	10	1620
Luna ad Terminos ♂	21	15	21	7	1621
Luna ad Terminos ♂	21	23	21	9	1621
⊕ ad quadratum ♀ in mundo dd.	21	35	22	00	1621
Sol ad Terminos ♃	21	50	22	3	1621
Ascendens ad ☌ ☽	22	2	22	6	1621
Medium Cœli ad □ ☽	22	2	22	6	1621
Sol ad ♂ ♂ mundo motu Conver.	22	15	22	9	1622
Luna ad Spicam ♍ sine Latitudine	22	22	22	10	1622
Sol ad Aldeboran. cum Latitudine	22	42	23	2	1622
Luna ad quintilem ♃ mundo dd.	23	55	24	5	1623
Sol ad ✶ ♃ in mundo dd.	24	9	24	8	1624
Luna ad Parallelum ♀ in Zodiaco	24	47	25	4	1624
⊕ ad Parallelum ♀ in Zodiaco	24	47	25	4	1624
Sol ad ✶ ♂ in Zodiaco	25	15	25	9	1625
⊕ ad Sesquiquadratum ♂ in mundo dd.	25	31	26	00	1625
Luna ad Terminos ♀	26	13	26	6	1625
Sol ad △ ♄ in Zodiaco	26	38	26	11	1626
Luna ad Sesquiquadratum ♂ mundo, motu Converſ.	26	44	27	00	1626
⊕ ad Parallelum ☉ dd.	27	58	28	2	1627
Luna ad Terminos ♀	28	41	28	11	1628
Luna ad Semiquadratum ♄ mundo motu Converſ.	28	45	29	00	1628
Medium Cœli ad △ ☉	29	17	29	7	1628

Nomina Directionum.	Arcus Directi.		Numer. Annor.		Anni Dom
	Gr.	Mi	An.	M.	
Sol ad ☌ ☿ mundo motu Converſ.	29	27	29	9	1629
Sol ad □ ☽ in Zodiaco	29	33	29	10	1629
Aſcendens ad △ ♃	29	36	29	11	1629
Luna ad Parallelum ☿ in Zodiaco	29	45	30	1	1629
⊕ ad Parallelum ☿ in Zodiaco	29	45	30	1	1629
Sol ad Terminos ☿	29	54	30	3	1629
Luna ad ☍ ☉ cum Latitudine	29	54	30	3	1629
Sol ad ☌ ♂ mundo dd.	29	59	30	4	1629
Luna ad Sextilem. proprium cum Latitudine	30	20	30	8	1630
Aſcendens ad Semiquadratum ☿	30	37	30	11	1630
Medium Cœli ad △ ☿	30	38	30	11	1630
Luna ad △ ♃ in Zodiaco cum Latitudine	30	38	30	11	1630
⊕ ad △ ☉ mundo dd.	30	47	31	1	1630
⊕ ad △ ☿ mundo dd.	31	6	31	5	1630
Luna ad ☍ ☿ in Zodaico cum Latitudine	31	24	31	9	1631
Luna ad parallelum ♄ motu rapto	31	39	32	0	1631
Luna ad Terminos ♃	33	6	33	2	1632
Sol ad Semiquadratum ♃ mundo dd.	33	44	33	10	1633
Luna ad Terminos ♃	33	52	34	00	1633
Sol ad parallelum ♃ in Zodaico	34	23	34	6	1633
Sol ad Parallelum ♃ mundo dd.	35	6	35	2	1634
Luna ad □ ♃ in mundo dd.	35	23	35	6	1634
Luna ad Parallelum ♃ in Zodiaco	35	24	35	6	1634
⊕ ad Parallelum ♃ in Zodiaco	35	24	35	6	1634
Sol ad Parallelum ☽ motu rapto	36	33	36	7	1635
Luna ad ☍ ☉ in Zodiaco ſine Latitudine	37	7	37	1	1636
Luna ad Terminos ♄	37	22	37	4	1636
Luna ad ☌ ☽ in Zodiaco ſine Latitudine	37	34	37	6	1636
Luna ad △ ♃ in Zodiaco ſine Latitudine	37	54	37	10	1637
Aſcendens ad Corpus ♂	38	16	38	2	1637
Medium Cœli ad □ ♂	38	16	38	2	1637
Luna ad Parallelum ☿ motu rapto	38	30	38	5	1637
Sol ad quintilem ☿ motu Converſ.	38	35	38	6	1637
Luna ad ☍ ☿ in Zodiaco ſine Latitudine	38	42	38	8	1637
⊕ ad Parallelum ☿ mundo dd.	39	39	39	8	1638
⊕ ad Semiquadratum ♃ dd.	40	22	40	3	1639
Sol ad Terminos ♄	40	33	40	5	1639
Luna ad ☍ ☿ in Zodiaco cum Latitudine	40	46	40	8	1640
Medium Cœli ad △ ☿	40	52	40	9	1640
Luna ad Terminos ♃	40	53	40	9	1640
Luna ad △ ♂ mundo motu Converſ.	40	55	40	10	1640
Aſcendens ad ☍ ♄	41	21	41	2	1640
Medium Cœli ad □ ♄	41	21	41	2	1640
Luna ad parallelum proprium motu Converſ.	41	47	41	8	1640
Sol ad parallelum ♃ mundo motu Converſ.	41	48	41	8	1640

Nomina Directionum.	Arcus Directi. Gr.	Mi.	Numer. Annor. An.	M	Anni Dom
⊕ *ad Sesquiquadratum* ☿ *mundo dd.*	42	2	41	10	1641
⊕ *ad* △ ♀ *mundo dd.*	42	5	41	11	1641
Sol ad □ ☽ *mundo dd.*	42	12	42	00	1641
⊕ *ad Sesquiquadratum* ☉ *in mundo dd.*	42	12	42	00	1641
⊕ *ad Cor Leonis dd.*	43	41	43	5	1642
Luna ad △ ♃ *mundo dd.*	44	26	44	2	1643
Luna ad ✶ ♄ *mundo motu Converſ.*	44	34	44	4	1643
Luna ad Parallelum ♀ *motu rapto*	44	40	44	5	1643
Sol ad Semiquadratum ♀ *mundo dd.*	45	11	44	11	1644
Sol ad ✶ ☉ *mundo motu Converſ.*	45	31	45	3	1644
Luna ad Cor ♏ *in Zodiaco cum Latitudine*	45	36	45	4	1644
Sol ad Terminos ♂	45	57	45	7	1644
Sol ad Parallelum ♂ *motu rapto*	46	3	45	8	1645
⊕ *ad Parallelum* ♃ *motu rapto*	46	11	45	9	1645
Sol ad ✶ ♀ *in mundo dd.*	46	21	45	9	1645
Luna ad ☌ ♀ *Zodiaco ſive Latitudine*	48	30	48	1	1647
Medium Cœli ad ☌ ♃	48	44	48	4	1647
Aſcendens ad □ ♃	48	44	48	4	1647
⊕ *ad* ✶ ♃ *mundo dd.*	49	57	49	6	1648
Medium Cœli ad △ ☽	50	27	50	0	1649
Luna ad △ ♂ *in Zodiaco cum Latitudini*	50	39	50	2	1649
Luna ad ✶ ♄ *in Zodiaco cum Latitudine*	51	52	51	3	1650
⊕ *ad Corpus Lunæ dd.*	52	5	51	5	1650
Aſcendens ad Corpus ☉	52	9	51	6	1650
Medium Cœli ad □ ☉	52	9	51	6	1650
Sol ad □ ♀ *mundo motu Converſ.*	52	17	51	8	1651
⊕ *ad Seſquiquadratum* ♀ *mundo dd*	52	20	51	9	1651
Aſcendens ad Corpus ♀	52	30	51	11	1651
Medium Cœli ad □ ♀	52	30	51	11	1651
Luna ad Cor Scorpii ſine Latitudine	52	31	51	11	1651
Luna ad Terminos ♀	53	30	52	11	1652
Luna ad △ ♃ *in mundo dd.*	54	33	53	11	1653
Sol ad Terminos ♀	54	45	54	1	1653
Luna ad □ *proprium Zodiaco cum Latitudine*	54	46	54	1	1653
Sol ad ✶ ♀ *in mundo dd.*	55	26	54	9	1654
Luna ad △ ♂ *in Zodiaco ſine Latitudine*	57	16	56	6	1655
Sol ad □ ♂ *in Zodiaco*	57	25	56	8	1656
Sol ad Parallelum ♃ *in Zodiaco*	57	53	57	2	1656
Luna ad ✶ ♄ *in Zodiaco ſine Latitudine*	58	29	57	8	1657
Sol ad □ ♄ *in Zodiaco*	58	56	58	2	1657
Sol ad quintilem ☽ *mundo dd.*	59	13	58	5	1657
Luna ad Parallelum ♂ *mundo dd.*	59	56	59	2	1658
Luna ad Parallelum ♂ *mundo dd.*	60	7	59	4	1658
Sol ad □ ♂ *in mundo dd.*	60	34	59	9	1659
Luna ad □ ☽ *in Zodiaco ſine Latitudine*	61	4	60	3	1659

Nomina Directionum.	Arcus Directi.		Numer. Annor.		Anni Dom
	Gr.	Mi.	An.	M	
Sol ad ☌ proprium in Zodiaco	61	18	60	6	1659
Luna ad Parallelum ♄ mundo dd.	62	18	61	6	1660
Luna ad Parallelum ♄ mundo dd.	62	51	62	00	1661
Sol ad □ ♄ in mundo dd.	63	18	62	6	1661
Luna ad □ ♄ mundo motu Converſ.	66	56	66	00	1665
Luna ad □ ♂ mundo motu Converſ.	69	17	68	3	1667

Having finiſhed the Table of Directions, give me leave to ſay a word or two about the Directions of the *Sun*, as it is delivered and approved by the beſt Authors in that way and method: The Directions of the *Sun* under the Earth are different from thoſe above the Earth, and that two ways: Firſt, By being in the *Crepuſculine Circles*: And ſecondly, By being in the *Obſcure Ark*; and the cauſe of this difference is from the *Sun*'s being nearer too, or further from our Horizon or Hemiſphere, or rather (which is more proper) according to the Intenſion of his Light toward our *Hemiſphere*; for when he is in the *Crepuſculine Circles*, he doth much more affect us, and his Directions are more forcible than when he is in the *Obſcure Ark*. Now, in the Operation for the Directions in the *Obſcure Ark*, the main thing is, the *Part proportional* for the occurrent place. But in that for the *Crepuſculine Circles* aſcending or deſcending, the chiefeſt thing to be obtained, is the *Ortive difference*, and both theſe are to be applied, as directed to compleat and perfect thoſe Directions in the *Zodiack*. And theſe things will appear the more plain, if we conſider a few things about Directions, with the real and natural Motion thereof. The Prorogatory Virtue of the *Sun* or *Moon* remains immovable in *Mundo*, movable in the *Zodiack*, which is plain, becauſe the Nocturnal Ark is either extended or contracted, according as they by their directional Motion ſhall change and alter their Declination; and by the ſame reaſon make their diſtances greater or leſs from the two next Angles; from whence ariſeth that diverſity and variety of Operation in working the *Suns* directions true, which is a Myſtery not known to many.

But yet further to illuſtrate this truth; Suppoſe the 15th Degree of *Aries* ſhould aſcend under the Elevation of 52. at which time, about ſix degrees of *Cancer* will be on the *Imum Cœli*; the Seminocturnal

Seminocturnal Ark of the end of *Aries* in Horary Trines is 75 d. 30'. of *Taurus*, 63 d. 6'. and of the end of *Gemini* 57 d. 30'. by which you see the difference between the Seminocturnal Ark of the 30th degree of *Aries*, and the 30th degree of *Gemini*, is 18 degrees, which is the 20th part of the whole Circle, which in one Quadrant muſt of neceſſity form another Oblique Ark of difference in the diſtance between the 30th degree of *Aries* (where we will ſuppoſe the *Sun* to be) and the end of *Gemini*, the place of a Promittor, either Body or Aſpect; and that the Nocturnal Circle of the 30th degree of *Aries*, from which the *Sun* moves by direction, is greater by 18 degrees, than the 30th degree of *Gemini*, to which Point the *Sun* muſt come to meet the Promittor: And this is ſuch a difference, that neither the Circles of Poſition, nor the Horary Times will, or can regulate, becauſe they are both formed from the ſame Principle; and the reaſon of it really is that which I ſpoke of before, That the prorogatory virtue remains fixed in *Mundo*, but moveable in *Zodiaco*: And by reaſon of that mobility, it makes a variation in its Circle by reaſon of its Declination; for at that time before-mentioned of 15 degrees of *Aries* aſcending, the *Sun* being in 30 of the ſame Sign under the Pole 52. the diſtance of the *Sun* from the Aſcendant will be 6 degrees, 38 minutes; but when the Direction is finiſhed to the 30th degree of *Gemini*, the *Sun* will be diſtant from the Aſcendant but 5 degrees, 3 minutes; ſo that your own Reaſon will tell you, if his diſtance grows leſs, his Pole muſt grow greater; and then where is the truth of your direction? And let this ſuffice to have ſpoken of the ground of direction which hath fallen in by accident, it not being intended at firſt; perhaps I may take a time to diſcourſe it larger and plainer.

The Sun (as it is agreed on by all) when he is above the Earth, exerts his Power more, and his Influence is greater, and more effectual to us in all Caſes, whether he be Significator or Promittor, than when he is under the Earth; if ſo, then when he is under the Earth, by how much nearer he is to the Horizon, by ſo much the more (eſpecially in the Crepuſculine Ark) the Power and Influx of his Light and Vertue affects our Meridian; and according to the intenſion of his Light, ſo is his vital and Prorogatory Power.

But now in this Nativity, though the *Sun* is under the Earth, yet his Accidents are ſuch that will not admit him to any general

Rule

Rule that I have ſeen in order to direction; for at the time of his birth we find the *Sun* in the third Houſe diſtant from the Aſcendant 52 degrees, 9 minutes; and in that point of the Zodiack his Obſcure Ark is one hour 44 minutes, and his Crepuſculine Ark is two hours and 49 minutes, which together make up his Nocturnal Ark four hours 33 minues. Hence you ſee at the time of birth we find the *Sun* within the Limits of his Obſcure Ark, and by that he ought to be directed ſo long as he hath any, which terminates in the beginning of *Gemini*, when he is increaſed in his North Declination about 4 degrees and 8 minutes; ſo that then his Nocturnal Ark is abdicated, and he within the Crepuſculine Ark, where he ought to be directed alſo, different from the former method: but at that time alſo the method mentioned is obſtructed, for the Nocturnal Ark is but one continued Crepuſpulum, and admits of no operation; becauſe the Ortive difference is not to be gained as in other Nativities. That is, in other Nativities of different Poſitions, or different Elevations, or at other Seaſons of the year; for all Nativities of the ſame Poſition and Elevation are liable to the very ſame Circumſtance, when the *Sun* is near the Solſtitial Tropick, and under the Earth, as here in this now under conſideration.

Now the whole curioſity and difficulty (as I ſaid before) in working Directions of this ſort and nature, is to gain the true *Ortive difference* that is proportionably allowable for each Ark of diſtance, and to apply it according as it ought to the Ark of Direction, by which means the true Direction is produced and obtained. But this cannot be performed in this Nativity, and therefore I will propound another way, which to me ſeems rational in this Caſe, and that is to direct the *Sun*, as if he were in the Crepuſculine Circles without the *Ortive difference*: For though we cannot direct the *Sun* as he ought to be, yet we ought to purſue the tract and method of Truth as far, and as near as it is poſſible, in order to obtain what we expect from the diſtance and Ark of Direction: which if it be done (for all the preceding Directions of the *Sun* in the Zodiack are performed, according to *Ptolomy*, by the Oblique Aſcention, taken under the true Pole of poſition; And thoſe Directions in *Mundo* are performed by the uſual way of Proportion, *&c.* without the Obſcure Ark) we ſhall find a conſiderable difference when we compare the Directions following, which are wrought after that method with thoſe performed after the uſual

uſual manner, and inſerted in the Table of Directions preceding. For indeed the Directions of the *Sun* there wrought have no great matter to do in the publick Tranſactions and Mutations of this Native's Life; unleſs we do allow (as a certain Bounce among us hath done) *That bad Directions in Violent and Eminent Nativities, give glorious and eminent Effects; and that they do not ſhew their Effects by injuring the Native, but thoſe who are his Enemies, and with whom he doth contend*: which is a pretty ſort of Cant, that the Effects of the Stars ſhall in one Nativity from the ſame Ray and Direction, give *Sickneſs*, *Loſs of Honour*, *Impriſonment*, and, perhaps, *Death* in the concluſion, to the Native; and in another Nativity to his Enemies only: a very likely Story, and juſt ſuch ſtuff as the reſt of his is, who hath impoſed this upon the World.

But as to the *Sun*, he is the principal Significator of all Honour, Grandeur and Reputation, as well by Direction as by Poſition; for as the *Moon* is ſignificator of all common and general Actions of human Life, ſo the *Sun* is ſignificator principally of thoſe of Honour, *&c.* Hence we may very well expect the *Sun* to give ſomething conſiderable in this Great Man's Nativity: for I think every one allows the Accidents and Contingencies of human Life are brought to paſs, and produced by directions, as the only effect of Motion; and therefore as this Native hath had great and prodigious Effects, ſo the Directions ought to be ſomething in proportion to what was produced; for from poor weak Directions there can be but ſmall and inconſiderable Effects produced. However, I do not lay this down as abſolutely neceſſary to be followed; I only propound it, as being an unuſual Caſe, that you, whoever you are that underſtand it, may judge which is the moſt probable; though I am ſatisfied that the Directions of the *Sun* in the Crepuſculine Circles are true, but in this Caſe we have no Rule, and therefore this method is offered as a ſupply to that defect: that is, whither the *Sun* directed after the method and manner when he is in the Crepuſculine Circles without the *Ortive difference* (when it cannot be had, as here) will not nearly correſpond to Truth, as in other parts of the Zodiack where it can be taken. In which thing I ſubmit my ſelf to thoſe skilful in that way and method, and only enter it down as an Eſſay to a better diſcovery; for I am well aſſured, that the beſt method of directions yet diſcovered, may admit of correction and emendation, if the Profeſſors of this Study would be pleaſed to take pains and labour in it;

but one part of them are ignorant, and the other idle, and so the work lies by: but for the common way, as it is a very easie one, so it is a very false one; and he that pretends to Astrology, and hath not found himself cheated by his own Rules in Directions, &c. some hundreds of times, I think he hath taken but very little pains in those Operations; or else by the help of a bad memory he hath forgot them: but it serves the turn; and so long as none knows better, every one is contented, and, I suppose, most of them are so far from mending of it, that were there a better produced, they are so fond of their Errors, that they will not part with their old one, and therefore let them go on and see what they can make of it; and whether this I have here done pleaseth or not, I care not; under which consideration, I come now (as I promised you) to give half a score Directions to spend your Judgment on, and to consider what prospect they have to Truth: yet I do not expect every one to be capable of judging whether it be true or false, and therefore would not have every little *Capricio* think that I call for his Opinion, or would have him busily concerned in giving his Judgment about the matter, before he apprehends it: And yet without setting a Figure, I can tell you I must expect such usage, and that from such People too, who I can assure you (some of them) are no small Fools.

Nomina Directionum.	Arcus Directi.		Numer. Annor.		Anni Dom.
	Gr.	Mi			
Sol ad ✶ ☌ in Zodiaco	17	43	18	00	1617
☉ Sol ad Trine ♄ in Zodiaco	18	51	19	1	1618
Sol ad ☍ Lunæ in Zodiaco	21	16	21	7	1630
Sol ad □ Martis in Zodiaco	48	27	47	10	1647
Sol ad parallelum ♃ in Zodiaco	48	55	48	4	1647
Sol ad □ Saturni in Zodiaco	50	8	49	8	1648
Sol ad ✶ proprium in Zodiaco	52	49	52	3	1651
Sol ad ✶ Lunæ in Zodiaco	53	41	53	1	1652
Sol ad Corpus ♃ in Zodiaco	54	18	53	8	1653
Sol ad ✶ Mercurii in Zodiaco	55	52	55	2	1654

These things being thus performed, and done, Let us now examine the whole Work, and see how the Directions do agree with his Accidents, from the Year 1640. to his death; for we have none particular and significant before he was 40, or 41 years of

of Age, the former part of his Life being to me unknown; neither is there any solid Account of any of note by those that have written his Life, and therefore I shall make use only of those Accidents that are certainly true, and generally known to all Mankind, and they are those that do generally relate to the Publick.

Anno 1640. He was by his Country chosen a Member in that Parliament that King C. I. called to sit in *November*, and this was the first step he made into the Publick; but I cannot own this to be so great a preferment as some do, because it is attended with labour, trouble and charge; yet I must acknowledge that this laid the ground-work of his future Rise and Grandeur: He had then the *Moon* directed to the Opposition of *Venus in Zodiaco*; *Moon ad Trinum & in mundo dd.* and the Mid-heaven *ad* △ ♀ and □ ♄, and in his Revolution for that year *Jupiter* was in exact Sextile to his Radical Mid-heaven; thus you see he had both good and bad Directions in this year, and therefore I do not doubt but he had some struggling and contest in his Election, as well as in his other Affairs.

Anno 1641. Like a True *Englishman* he raised a Troop of Horse at his own Charge to assist the Parliament, and defend his Country against Popery, which was then coming in like a flood: he had then the ☉ *ad Sesquiquadrat* of ♀ *dd.* and to the △ ☿ *dd.* the *Sun* to the square of the *Moon*, and the ☉ *ad* Sesquiquadrat of the *Sun*, and with these he had also an unlucky Revolution.

Anno 1642. He had a Commission for a Regiment of Horse, which Regiment he raised in his own Country of Freeholders, and Freeholders Sons, who did really go out in point of Conscience to serve their Country in that time of danger: he had now the ☉ *ad Cor* ♌, and a very good Revolution to assist him.

Anno 1643. He was very active in the North, where he opposed the Earl of *Newcastle*, and to that purpose joined with the Lord *Willoughby*, and did the Parliament and whole Nation gallant Service. In this Summer he also took *Stamford* from the King's Forces; and this was the first year that he was taken notice of in publick, and esteemed by the Parliament, because they found him faithful; he had now the *Moon ad* △ ♃ *in mundo dd. Moon ad* ✶ ♄ *in mundo dd.* and *Moon* also *ad parallelum* ♀ *in mundo Motu Rapto*; with these

he had also a most admirable Revolution, for the *Moon* was on his Radical Mid-heaven in Trine to *Venus*, and both *Mars* and *Venus* in Trine to his Mid-heaven, with other advantageous Positions. I remember *Honest John* exclaims against him in this year for his whining and dissimulation in Religion, which I confess, if true, was a very ill thing; but *prithee John* tell me one thing, Was this Hypocrisie at *White-hall*, in the Year 1643. greater than that at *Breda* in 1658. when none but the good men must beg a blessing on the good Creatures? *&c.* And when one of those good Parsons asked a *certain Gentleman* how they spent the *Sabbath-day*; why, says he, we spend the Morning in reading, and Private Devotion; but in the Afternoon they always met together, and every man took a portion or part of Scripture, and spoke from that; and when they had all done, then His Majesty took up every man's Notions delivered, spoke to them distinctly, giving his own Opinion of the whole matter; and after some Exhortations to a good Life, he himself concluded the day in Prayer; which made those good men say, that they had a King in Covenant with God. I think this enough without mentioning any thing of the *Scotch* Covenant, to inform honest *J. G.* that he might have forbore that Reflection on *Cromwell*; for you see it is an ealie matter to give him a *Rowland* for his *Oliver*.

Anno 1644. He differed with the Earl of *Manchester*, one of the Parliament Generals, about the Conduct of a Battel, I think that of *Marston-Moor*, about which they accused each other; but *Cromwell* came off Victor, and still stood fair with the Parliament, making his own Case good. He had now the *Sun ad Semiquadrat* of ♀ *in mundo dd.* the *Sun* to his own *Sextile in mundo dd.* and the *Moon* to the Cor ♏ with latitude. In his Revolution he had the *Sun* in Conjunction with *Jupiter*, the *Moon* in Conjunction with *Saturn*, and *Mars* in Trine to his Radical Mid-heaven.

Anno 1645. *Cromwell* was made Lieutenant-General to Sir *Thomas Fairfax*, and did the Parliament and Nation admirable Service in the West of *England*, in *Oxfordshire*, and at *Naseby*: He had now the *Sun ad parallelum* ☌ *in mundo motu rapto*, the ☉ *ad par* ♄ *motu rapto*, and the *Sun ad* ✱ ♀ *in mundo dd.*

Anno

Anno 1647. was a year of trouble and much labour to him about the Differences of the Army; his Enemies appear'd openly against him, and endeavour to out him by divers Aspersions; but at last he got an Impeachment against them in Parliament, and with much strugling he at last got clear with Honour and Reputation. He had now the *Moon ad* 8 ♀ *in Zodiaco S. L.* the *M. C. ad* 8 ♃ and the Ascendant to the Square of *Jupiter*; and in the Second Table he had the *Sun ad* Square of *Mars*, and parallel of *Jupiter*, which are indeed all of them very apt and proper Directions for such Troubles and Vexations as he then underwent. The Revolution for that Year was but indifferent, more of bad than good in it; for the *Sun*, *Moon* and *Saturn* was in Conjunction.

Anno 1648. was a Year of much Labour and Toil to him: for then was he imployed to reduce the *Welsh* Rebels, which he did effectually; after that he went against *Duke Hamilton* and the *Scots*, then in *Lancashire*, where he beat and took the *Duke Prisoner*; and toward the end of the Year he was chosen by the Parliament to go *General* for *Ireland*; he had now the part of Fortune to the ✱ of ♃; in his Revolution for that Year he had his *Moon* in *Sextile* to his Radical Mid-heaven, and *Saturn* in Opposition to it, ♀ on the radical place of *Mars*, and in Trine to his Mid-heaven, which I judge gave his Arms success.

Anno 1649. he went General for *Ireland* to rescue that poor Kingdom out of the hands of the Papists, who had so barbarously murthered 200000 of the Protestant *English* before in the Year 1640. and on *July* the 10th he set forward on his Journy, which God was pleased to prosper with success, and that gloriously too, as you may see by the History of that War; and especially his first Undertaking, which was at *Drogedah*, where he storm'd that strong Garison, and put them to the Sword; and by that means frighted the whole Country, and made other Towns easier to be taken. But during his continuance in this Kingdom, they say he had the Flux, yet by the blessing of God he did very well: He had now his Mid-heaven *ad* △ ☽; the *Moon ad* △ ♂ *in Zodiaco C. L.* two very great Directions, and fit for such an Undertaking: his Revolution was but indifferent, but what was in it, was good: His *Moon* was in his Radical Horoscope in Trine to the *Sun*, and in ✱ to ♀ on the Radical place of his ♂.

Anno

Anno 1650. he was made *Lord General* of all the Forces in the *Commonwealth of England*, and was then sent into *Scotland* to reduce them to obedience. And on *July* the 22d he entred that Kingdom with a powerful Army; and on *September* the 3d following, he Chastised the *Scots* in that memorable and famous Battel of *Dunbar*, where he slaw 3000 and took 10000 Prisoners, and with them Lieutenant-General *Lomsden*, Adjutant-General *Bickerton*, Three Collonels, Eleven Lieutenant-Collonels, Nine Majors, Forty seven Captains, Seven Captain-Lieutenants, Twelve Cornets, Seventy eight Ensigns, Thirty Guns, Fifteen thousand Arms, and Two hundred Colours. He had now the *Moon ad* ☌ ♄ *in Zodiaco C. L.* the ☉ *ad Corpus Lunæ*, and the Ascendant to the body of the *Sun* with the Directions of the last Year, which are not yet over. In his Revolution for that year, there is not any thing remarkable; all that is, we find the *Sun* in Conjunction with ♀ and *Mars*.

Anno 1651. the Valiant *Cromwell* beat the *Scots* at *Worcester*, where he took Duke *Hamilton* and Twelve Earls, Lords, and Knights; besides, Three Major Generals, and Four other Generals, Twelve Collonels, Sixteen Lieutenant-Collonels, Twenty one Majors, a Hundred and ten Captains, a Hundred and thirty six Lieutenants, Seventy six Cornets, Twenty one Ensigns, Ninety Quartermasters; NINE PARSONS, Nine Chyrurgeons, Thirty of the King's Domestick Servants, Eight thousand Prisoners, Two thousand slain, and a Hundred and fifty Colours taken, with all their Baggage, Ammunition, and Artillery, together with the Plunder of the Town. He had now the *Sun* to the Square of ♀ *mota Converso*, ☉ *ad Sesquiquadratum* ♀ *in mundo dd.* the Ascendant to the *Sextile* of *Mercury*, and the *Moon* to the *Cor* ♏ *S. L.* In the Revolution there is little or nothing considerable.

Anno 1652. we have but little account of his Publick Actions and Affairs in this Year; neither have we any Direction, except in the Second Table, the *Sun ad* ☍ ☽, but a very good Revolution, the *Sun* in Trine to *Jupiter*, the *Moon* in Trine to the Mid-heaven, and also in Square to ♀, in ☍ ♀, ☍ ♂ and △ to ♃.

Anno 1653. In the beginning of the year he dissolved the Parliament, and all the year afterward he was busie about the Affairs of the Nation, and in *December* he was made Protector. He had now

now the *Moon ad* △ ♃ *in mundo dd. Sun ad Term* ☌ the *Moon* to her own Square in the *Zod. C. L.* and in the Second Table the *Sun* to the body of *Jupiter*; his Revolution for that Year was but indifferent.

Anno 1654. he made Peace with the *Dutch*, ſent a Fleet to the *Weſt Indies* under the Command of *Pen*, made a League with *Sweden*, &c. he had now the *Sun* to the *Sextile* of *Venus in mundo dd.* but in the Second Table the ☉ *ad* ✶ ♀, and indeed either of them may be allowed ſuch an effect.

Anno 1655. His Army in the *Weſt-Indies* was deſtroyed by the overſight of the Commander; the Fleet took *Jamaica*; he received Addreſſes from divers parts of the Nation, and he appoints a Committee to provide relief for the poor Proteſtants in *Piedmont*. He had now his *Moon* directed to the Trine of *Mars in Zodiaco S. L.* but a very ill Revolution, *Mars* on his Aſcendant in Square to the *Moon*.

Anno 1656. there was a Plot againſt his Life by ſome of his Guard; and alſo to ſet *White-hall* on fire; but it was diſcovered, and *Sindercom* apprehended, and alſo condemned for it, but died in the *Tower*; and as it was ſuppoſed, he poiſoned himſelf. The *Protector* alſo called a Parliament, or ſomething like it, who confirmed him in his Title and Power that he had before: He had now his *Sun ad* □ ♂ *in Zodiaco*, and to the parallel of *Jupiter in Zodiaco* alſo; which are very like the Effects of this Year. In his Revolution he had his *Sun* in Conjunction with *Jupiter* and Trine of *Saturn*, and the *Moon* in Trine to the *Sun* and *Jupiter*, and in Conjunction with *Saturn*.

Anno 1657. He ſent Forces into *Flanders* to fight the *Spaniards*, he took *Dunkirk*, &c. He had now the *Moon ad* ✶ ♄ in *Zodiaco S. L.* and the *Sun ad* □ ♄ in *Zodiaco* likewiſe. In the Revolution he had his *Moon* on the Radical Aſcendant in Trine to *Saturn*.

But in *Anno* 1658. after the great Succeſs of his Army in *Flanders*, the Confirmation of his Title, and many other Publick Affairs of State being diſpatched by him; as the Relief of the perſe-

cuted

cuted Proteſtants in *Poland* and *Bohemia*, his preſerving thoſe in *Piedmont* from the *French* Perſecution, *&c.* on *September* the 3d. he died of an Intermitting Fever, having been ſick about a Month, and was taken at *Hampton-Court*, to which place he reſorted once a week. I know ſome pretend he was poiſoned, and alſo ſay they knew the man, which was one of his Phyſicians: and ſo let him be for me, for that doth not concern my buſineſs here in hand: If his Doctor did poiſon him, and then brag of it, I think he was a very Ill man; for whatever *Oliver* was, either as to his Power, Principles or Religion, if very bad in all, was no authority for him to commit a private murther, nor any way extenuate his Crimes of Murther and Blood; but aggravated and made more hainous, as being done by his Phyſician; which would be of ill conſequence, ſhould ſuch things grow into cuſtom and approbation; and whoever ſhould encourage ſuch a thing, would be very unwilling to ſuffer by the ſame way themſelves; therefore in a word, if the Phyſician did do it, I think he was the worſt of men. About *June* this Year, the *Moon*, who is giver of Life, came to the parallel of *Mars in Mundo Motu Converſo*; and about the latter end of *Auguſt* following, he had the *Moon* to the parallel of *Mars in mundo motu directo*: and this followed by the *Moon* to her own Square in *Zodiaco Sine Lat.* the *Moon* to the parallel of *Saturn in mundo motu directo & motu Converſo*; the *Moon* to the Square of *Saturn in mundo motu Converſo*, alſo to the Square of *Mars in mundo motu Converſo.* Thus you ſee he had ſeven Directions violent and malefick (and not one good Direction between) to kill him: which not only in this, but in any other Caſe to the Giver of Life, ſhall do the ſame without ſhamming in the Aſcendant to the Square of *Mars*, as our *Popiſh Conjurer* you ſee hath done; and yet at the ſame time take the confidence to tell the World the *Horoſcope* was Giver of Life, when the *Sun* is but eleven degrees 33 minutes diſtant from the Aſcendant, which according to all the Aſtrological Authors that I have read, is, and ought to be Giver of Life. As you may ſee in *Ptolomy's Quadripartit.* Lib. 3. cap. 13. *Campanella*, Lib. 4. cap. 4. Artic. 2. with many others that I would deſire the worthy Gentleman to look over, and examine them well, and after he hath done that, to reſolve us what he means by that Expreſſion in his *Doctrine of Nativities*, pag. 258. where he ſays, *The Sun cannot be Giver of Life, if he were in an Apheticall place, becauſe the Birth is Nocturnal.* Methinks it ſounds a little odd.

But

But yet further to clear this point about the *Hileg*; because I have mentioned my Authority for it, I will also prove it plainly from my Author's words, with the Book and Chapter, lest he may reassume his accustomed gift of Impudence, and deny my Quotations, as he did in his *Reply* to my *Almanack* of 1687, when those Quotations were really true, as these are. The Translation that I use, is that of *Melanchon*, which is the best Translation of *Ptolomy* in being, and hath I think given the truest meaning of *Ptolomy*'s words; and if you please but to look into the 11th Chapter of that *Quadripartite*, and the Third Book, you will there find these words. *Cum autem quærimus in his locis potentissimum, primus erit Medium Cæli, deinde Horoscopus, postea undecima domus succedens Medio Cæli, deinde occasus, postea Nonus domus Antecedens Medium Cæli.* In this Chapter he is labouring to prove, and also lay down by Rule the place of the Prorogator; and after he hath spent some time to shew the Prorogatory place in general, he comes in the words beforementioned to the particulars, and which of them do precede in Power and Order; and therefore says he, *When we inquire who is most powerful in these places, the first in order is the Midheaven; next after that the Ascendant, then the Eleventh House, then the Seventh, and last of all the Ninth.* And the reason why he is so particular in this Case, is because the *Sun* and *Moon* may be sometimes both in Prorogatory Places, and both contend for priority; therefore in such a Case these Rules are to be considered and compared with those of the 13th Chapter of the same Book; by which it may be decided which of the two have the real Power of *Hileg*, or giver of Life. Hence certainly our Author by taking such pains and care to lay down particular Rules how to elect the giver of Life, did intend a greater use to be made of it, than any of our late Pretenders, I perceive, are aware of; which seems more plain from the first Paragraph of the 14th Chapter, where he discourseth wholly of the Anaretical Point, and who or what he judgeth to be *Anareta*, yet he also none to be directed to that point, but the *Hileg*, or giver of Life; and therefore he begins that Chapter with these words, *Invento Prorogatore, duo modi sumendi sunt*, &c.

Now, if this Doctrine be true, and that the Professors of this Science will be pleased to allow the Great *Ptolomy* a share in their good Opinions; then this *Lying Oracle* of ours is quite out of doors, and besides the Mark in his own Trade, when he tells

the World, That *the* Sun *cannot be giver of Life, if he were in an Aphelical place*; as in the page before-quoted. For when he allows the Aſcendant in *Cromwell's* Nativity, the power of *Hileg*, and the *Sun* at the ſame time within 12 degrees of the *Cuſp*, and locally in it, ſeems to me a ſubſtantial piece of Nonſence, quite contradictory to the moſt approved Authors in being, who allow all of them, that the Aſcendant is the ſecond place in power to entertain the *Prorogator*; and that the *Sun* there is alſo certainly *Hileg*, if the *Moon* is not above the Earth. So that ſhould I inſiſt on no other reaſon but this, it would be ſufficient to prove the Figure and Time of his Nativity falſe; and this becauſe he makes that imaginary Direction of the Aſcendant to the *Square* of *Mars*, the only one to prove the truth of the whole Calculation. For if we ſhould allow ſuch a Direction in that Figure, as the *Sun* to the *Square* of *Mars* (which indeed there is none before he ſhould be Ninety one years of Age) yet it is wholly miſapplied, and a power given to it quite diſtinct from the Order of Nature, and the Authority of Authors; the Aſcendant not having power to kill when the *Sun* is in the *Horoſcope*, or any other place, giver of Life. I have been the plainer and fuller in this point, becauſe it is the Principal Foundation of Nativities, and the only thing firſt to be known in the Directions and Predictions about Life and Sickneſs, and the only thing neglected and forgotten at this time among the Profeſſors, both old and young; they having only the Name of it, but nothing of its Power and Uſe; but I have ſpoken enough if underſtood; and more will be to no purpoſe if not underſtood.

But again: In this Nativity that he hath publiſhed and aſſerted for truth, there is another *Notorious Error*, and that is, he lets the *Sun* paſs by the *Square* of *Mars*, the *Square* of *Saturn*, and body of *Jupiter*, Lord of the eighth Houſe in the fourth, that fatal place as they call it; and kills him with the Aſcendant to one ſingle Direction only. Now, if we ſhould allow that the Aſcendant had power, and did kill by Direction to the *Square* of *Mars*; Why ſhould not the *Sun* to thoſe three fatal Directions beforementioned, give the Native the ſame effect of Death long before, as they did now? I know no reaſon to the contrary, according to that ſort of Aſtrology which is common among moſt of the Profeſſors, but eſpecially uſed by this our Famous and moſt Renowned *Nativity-Maker*; as may appear by thoſe Ingenious and

Learned

Learned Treatiſes that he hath befriended the World with, being filled with abundance of Errors and Contradictions. But to return to our Buſineſs again; at the time of this great Hero's death, beſides the Directions mentioned as the true Natural Cauſes thereof; there were other things worth our conſideration that did concur as Concomitants to the ſame; and the firſt was his Revolution for that year, and indeed a very remarkable one it was, if we conſider it well and fully. And ſeeing I have mentioned ſomething of Revolutions, I will alſo ſpeak a word or two of their uſe and abuſe. The Profeſſors of this Age make a great buſtle about the exact time of a Revolution, that is, to find the exact Minute and Second when the *Sun* comes to his Radical Place, for which purpoſe they have invented a great many Fooleries, and to little purpoſe; but when this exact and critical Time is obtained, and a Figure ſet, they gravely tell us of ſtrange and prodigious Effects that the Planets have by being in particular Houſes therein; that the *Horoſcope* and *Midheaven* of a Revolutional Figure, is of a great ſignification both to the Native's Life and Reputation. Nay, they are now grown to that perfection in their Trade of this kind, that they work Directions in that Figure like as they do in the *Radix*; to which purpoſe alſo they have made us a meaſure of Time, with other kinds of Tables to compleat their Folly, and render their Art ridiculous. When indeed the Ancient and more Authentick Authors have taken no notice of ſuch things as theſe; and *Ptolomy* himſelf hath not above four Lines in his four Books that have any relation to the Revolutions in Nativities; and therefore how they came by all theſe whims, it would be worth while to conſider, (for we have not one word about them in *Firmicus*, one of the oldeſt Aſtrologers we have, that came after *Ptolomey*), and perhaps may find a ſpare ſheet in my next Treatiſe, to unriddle the Juggles that they have jumbled together to cheat themſelves, and the reſt of Mankind. For I do aſſure you, There is nothing in *their* method of Revolution, neither can they fetch their Authority further back than *Origanus*, *Argol*, *Schoner*, *Hiſpalenſis*, *Junctine*, and two or three more of them that have taken it up upon very ſlender Authority, and they that ſtill follow, do every one endeavour to improve the Errors of him that went before. For I will now ſoberly ask one queſtion, and that is, to tell me what they have found in the Revolutional Directions, that was not as plainly diſcovered by the Tranſits

in the Revolution, and the Returns? If ſo, what ſhould we go to make abundance of Confuſion when it may be done with leſs trouble? And to be plain with you; The truth and myſtery of Revolutions doth really conſiſt in nothing elſe but the Tranſits and Returns of the Planets to the Radical Points and Parts of the Nativity, and to the places of Direction. And to this end there is no need of abundance of labour to gain the exact time of the *Suns* return to his Radical place; if you miſs ten Minutes of it in time, it will be no great matter of Error in your Judgement, if you underſtand your Buſineſs. And to ſay the truth, the Radical Figure may very well ſerve for every Revolution throughout the Native's whole Life, placing the Planets in the degrees of thoſe Signs that they ſhall be found in at the time of the *Suns* return to his Radical place, or near it. And after this manner I will give the Figure of this great Native's final Revolution; and it is as followeth,

	Latitud.	Planitar.
♄	2 46	No
♃	0 14	No
♂	1 24	No
♀	0 40	So
☿	0 52	So
☽	0 38	No

Having conſidered the Directions, and alſo the Point or Part of the Ecliptick the *Moon*, who is given of Life, is arrived at in this year by direct Direction in *Zodiaco*, and that is about 14 de-

grees

grees of *Sagitary*, the exact Square to her own Radical Place, and at the time of the *Suns* return, going to the oppoſite point of that place, and to the Square of her own place in the *Radix*; *Saturn* and *Jupiter* are both return'd to their own Radical Places; and ſo is *Mars* and the *Moon* to the Square of theirs; *Mercury* and *Venus* are in *Taurus*, where they were in the *Radix*, and not far from their own Radical Places. So that you ſee all the Planets are returned to their own places, except *Mars* and the *Moon*, and they are in Square to them. Now, the uſe I ſhall make of the Revolution is this; The *Moon*, *Mars*, and *Saturn*, are all of them Promittors by direction; *Mars* is in Square to *Saturn*, Lord of the Radical Horoſcope, who is return'd to his Radical Place; and the *Moon*, tho *Hileg*, yet ſhe is here a Promittor alſo, and is going to the direct Oppoſition of the place of Direction, and to the Square of her own place; and beſides this, *Mars* is going to the Mundane Parallel of the *Sun*. And to ſum up all, we find both the *Moon* and *Mars* in violent Conſtellations, the *Moon* being with the *Aldebaran* of the Nature of *Mars*; and *Mars* is with thoſe Stars in the beginning of *Cancer*, called *Caſtor & Pollux*, of the nature of *Saturn*. So that we may from the *Suns* return, and the then Configurations compared with the Directions, conclude, That according to ſecond Cauſes, it could be no leſs then mortal. When I have done this, I always conſider Secondary Directions, and Progreſſions, and alſo obſerve if they help on the Work; for if all concur, we may certainly judge that nothing but a Miracle can ſave; and therefore under this Revolution, we find that the Aſcendant by Secondary Motion was directed to the *Oppoſition* of *Jupiter*, the *Sun* under the *Square* of *Saturn*, and had been ſo about ſix Months, and the *Moon* to the *Oppoſition* of *Mars*, and that juſt toucheth about the time of his Sickneſs, all which are ill, and ſhew a bad year. The Progreſſion began *January* the 2d, about ſix of the Clock in the Morning, *Anno* 16c½. and was but an indifferent one; you may if you pleaſe, call it bad; for the *Moon* was on the *Suns* Radical place, *Saturn* and *Jupiter* on the place of Direction, in Square to the *Moon*'s Radical place, and *Mars* in *Oppoſition* to his own place; but *Venus* is on the Radical Aſcendant in *Conjunction* with the *Sun*, and that is all that may be called good in this Progreſſive Lunation. But above all, the *Ingreſſes* and *Tranſits* of the Planets at the time of the beginning of his Sickneſs, and of his

Death

Death, are very remarkable; for about the time that he was taken Sick, which was *August* the 26th, there was a Tranſit and Ingreſs of the *Sun* on the *Moon*'s Radical Place, in Square to the place of Direction; and a little before that, there was a *Conjunction* of the *Moon*, *Mars*, and *Mercury*, on, or near the ſame degree, and ſo configurated as before; and the very day of his Death, the *Moon* did Tranſit the Radical Place of *Mars*'s Body, and *Saturn*'s Oppoſition, and alſo in *Oppoſition* to *Saturn* that very day of his Death; and the *Sun* in an exact Zodiacal Parallel with *Saturn*, and going to the Zodiacal Parallel of *Mars*, and to his *Conjunction* alſo. Thus I have endeavoured to ſhew you how I underſtand the method and manner of judging Death by *Primary* and *Convers Directions*, *Revolutions*, *Secondary Directions*, *Progreſſions*, *Tranſits*, and *Ingreſſes*; which if rightly underſtood and practiſed, would give the Students in this Science more ſatisfaction than all thoſe Whims publiſhed by our Modern Authors, and ſtollen from them by our *Popiſh Oracle*. And I hope by this time, I have given the Profeſſors and Students in this Art full ſatisfaction, in proving that the Nativity which *Gadbury* printed, was notoriouſly falſe, and grounded upon Principles next to none; and that the Reaſons and Rules given to aſſert its Truth, are no ways becoming a Man of Skill or Ingenuity, eſpecially one that pretends to be the Maſter and Head of the whole Tribe, and endued with the advantage of Twenty five years Experience, and more; when he wrote and publiſhed *Cromwell*'s Nativity laſt in the year 1685. And ſo I come in the next place to give you my General Judgement on the whole Figure, after the manner that the reſt of our Profeſſion do on the Twelve Houſes; and perhaps too, I may follow the ſame Order in my Judgment, but not in their Rules and Principles of Judgment.

A Judgment on the preceding Nativity, after the manner of the Twelve Houſes.

THE firſt thing I ſhall conſider, is the length or ſhortneſs of the Native's Life; and from the Poſitions in general, what time may be probably aſſigned for the number of his years; yet I know very well there can be no poſitive Judgment given on that point, becauſe the number of his years depends on the diſtance between the giver of Life, and the Anaretick point, as to the certainty of their number, and the time of Expiration; but yet give me leave to tell you there muſt be Arguments of a long Life in the Poſition, or elſe I ſhall be very ſparing in his number of years; and to be yet more plain with you, the Arguments of Long Life are ſuch good Rays and Poſitions, that roborate and fortify the Giver of Life, and this the more when the *Hileg* is naturally ſtrong, and well-placed in the Figure. *Length of Life.*

And in this Nativity we find the *Hileg* Angular, in *Trine* to the *Sun* and *Mercury*, in *Sextile* to *Jupiter*, and alſo in Reception with *Mercury*; and beſides theſe, we find the *Sun* and *Mercury* in *Sextile* to the *Aſcendant*, and in *Sextile* to *Jupiter* likewiſe, and he in his Exaltation in *Cancer*, and no ill Rays of *Saturn* and *Mars* any ways afflicting either *Sun*, *Moon*, or *Aſcendant*; ſo that we may rationally conclude the Native was deſigned by Nature for a conſiderable long Life; and not only long, but alſo a healthy one. I know there are ſome according to the uſual Cant, would tell you, That the Square of the three Superiors from thoſe Cardinal Signs ſhould give him bad *Lungs*, with pains in his Head, the *Vertigo*, *Lethargy*, &c. imperfections in his *Reins*, *Gravel*, *Stone*, and abundance more of theſe things, had they ſeen his Nativity before he had been grown to years of Ripeneſs. But I dare venture to ſay, That he had none of theſe, the *Gravel* excepted; but they that would know more of theſe things, let them read carefully the 17th Chapter of the 3d Book of *Ptolomy*'s Quadripartite, *De Læſionibus & morbis Corporum.* *The Moon is Hileg.*

The Native's Underſtanding, Judgment, with all the other Faculties of the Soul, depending on the Poſition and Configurations of *Mercury*, as one well ſays, *Qualitates animæ, quæ propriæ ſunt* *Underſtanding and Judgment*, &c.

ſunt mentis, & ratiocinationis, ſumuntur in ſingulis ex Mercurii conditione. Which if true, then hath our Native a moſt excellent Poſition for intellectual Abilities, for his *Mercury* is as ſtrong as in any Figure I have ſeen. For here is *Mercury* juſt paſt the *Conjunction* of the *Sun*, and in his *Oriental Occidentality*, increaſing in Light and Motion, in Reception with the *Moon*; but that which is the greateſt, and moſt to be obſerved, is, that the *Moon* beholds him with a *Trine*, and *Jupiter* with a *Sextile*; and what is more, *Jupiter* alſo beholds him by a Mundane Square, ſo that they are really configurated, both in *Zodiaco & Mundo*; and beſides we find him in a fixed Sign, the Houſe of *Venus*, and in a Zodiacal Parallel with *Venus*, in *Sextile* to the *Aſcendant*. Theſe Poſitions muſt be allowed to give all the great and excellent Qualifications that are requiſite to make a Counſellor, a States-man, and a Soldier; here is no Raſhneſs, but Reſolution upon deliberate Conſideration; here is no Timidity, nor yet unſtedineſs in Judgment; here is no Dulneſs nor Stolidity, but a Natural and Native Sharpneſs of Fancy at all times, fit either for Inquiry or Council. In a word, The *Moon* in *Virgo* in *Trine* to *Mercury* in *Taurus*, is without doubt the moſt agreeable Poſition to give a good, quick apprehenſive Fancy and Judgment. *Multum enim ad animæ proprietates ſigna conferunt, in quibus Mercurius & Luna verſantur, multum & ſtellarum adſpectus ad ſolem & ad Cardines, & natura cujuſlibet planetæ Congruens certis Inclinationibus animæ.* Quadripartite *Ptolomæi*, *Lib.* 3. *Cap.* 18.

Of his Riches, &c. I ſhall conſider his Riches from the part of Fortune, as the general Significator of Wealth; but yet before I begin my Judgment thereon, give me leave to premiſe a word or two: I would not have you think, becauſe that he arrived to the Government of a Nation, and had the uſe and command of the Kingdoms Money and Treaſure, that I call him Rich, for I look on that to be but the common Attendant of his Honour and Grandeur, and not the excellence of his Fortune to Riches. For a King may have vaſt Sums of Money, and yet be no rich Man, as we have ſeen in K. *C.* 2. and a King may have far leſſer Sums than ever he had, and yet be a very rich Man, and lay by him a great Treaſure for his own Uſe and Poſterity, diſtinct from the Intereſt of the Nation and People, as was K. *H.* 7. Therefore I would not be thought to build his Honour upon his Riches, which is indeed no ſuch thing, but that kind of his Wealth was really founded on his

Honour

Honour and Grandeur; for the Sword was the Anvil upon which he wrote out his Fortune, his Honour, &c. And as that always brings a certain Charge, ſo it uſually brings a Supply of Fortune to defray it. And therefore I ſhall conſider his Fortune diſtinctly and ſeparately, from that which came by his Honour, and what it might have been, had he continued in that Station in which he was Born and Bred. *Ad rem vero*, the part of Fortune (as I ſaid before) is the only Significator allowed by *Ptolomy*, for Riches and Fortune in the World, and that we find about 2 degrees diſtant from the Cuſp of the Sixth Houſe in *Cancer*, in *Sextile* to *Venus*, and diſpoſed of by the *Moon* and *Jupiter*, all which are ſtrong and potent, and do certainly promiſe (whoever hath ſuch a Poſition) Riches and Plenty of the things of Fortune; and this by various ways and means. And I am of Opinion, that it being in *Cancer*, a Tropical Sign, doth not add a little to the Advantage. *Ptolomy* ſays, *Lib.* 4. *Caput de facultatibus:* Jupiter *per fidelitatem, præfecturas*, &c. That when *Jupiter* gives his Aſſiſtance to the Natives Fortune, he doth it by Places and Offices of Truſt, Command and Rule in the Government, *&c.* And tho he doth not ſay it, yet I judge the *Moon* in *Trine* to the *Sun* and *Mercury*, gives the ſame things as relate to Dominion; and therefore from theſe and ſuch like things, we may judge he ſhould grow Rich, and increaſe his Eſtate. But then we find the *pars fortunæ* is in an exact Zodiacal Parallel with *Mars*, and is alſo going to his Mundane Parallel; this gives damage and loſs to his Eſtate, and why may not this be the Expence and Waſting of his Eſtate and Fortune in Military Service at the beginning of the Wars, and afterward too I believe? And indeed it is in *Ptolomy*'s own words, *Mars ex Militia & Gubernatione Exercituum.* And tho I think he did increaſe his Fortune, as he did advance in Honour; yet I think ſome men would have got more, for I could never hear that he left any large Sums at his Death, unleſs they were Debts. I do therefore conclude, that the Parallels of *Mars* had their Effects alſo as well as the other Rays; but beſides theſe, we find *Mars* in the Second ſtrong, and alſo Lord of the Second, but in *Oppoſition* to *Saturn*, and *Square* to *Jupiter*; this ſhewed he would gain much, and advance mightily, but it would be by Violence, Force, and with Oppoſition too. But whereever you find *Mars* ſtrong in the Second, that Native always gets much; *per fas aut*

nefas; he cares not which, and ſeldom parts with it again as long as he lives.

Of the Native's Kindred, Brothers, and Siſters, &c.

The old way and cuſtom is to judge theſe things from the Third Houſe. But *Ptolomy* teacheth us another Doctrine, and that is to judge of Brothers and Siſters by the Tenth and Eleventh Houſes, with *Venus* by Day, and the *Moon* by Night; and this he doth not do dogmatically and poſitively without rendring you a reaſon for it, *Lib.* 3. *Cap.* 5. from which Principles and Method I do here form and collect my Judgment. The Sign *Sagitary* doth poſſeſs both the Tenth and Eleventh Houſes, and *Jupiter* Lord of it, is in *Cancer*, a fruitful Sign, and in *Sextile* to the *Sun* and *Moon*, but in *Square* to *Saturn* and *Mars*; and both *Saturn* and *Mars* are in Oppoſition, and caſting their Squares to the Cuſp of the Eleventh Houſe. Theſe Poſitions ſeem plainly to ſhew he had Brothers, but not above one Siſter, if any; but not many, if any of both Sexes, ſhould live to years of Diſcretion and riper Age; and do think the *Sextile* of the *Sun* and *Jupiter* ſhould give one that might live to ſome conſiderable Age.

But the Square of *Jupiter* to *Mars* and *Saturn*, and their Squares alſo to the Eleventh Houſe, ſhould alſo ſhew, that their Agreement was but indifferent, and that the reſt of his Conſanguineal Relations (Children excepted) and he, ſhould not have an extraordinary Intimacy and Kindneſs the one for the other, neither indeed ſhould they very well agree in reality, tho in his Poſt and Quality his Power commanded it; and therefore his more inferior Relations durſt do no leſs than ſhew him the Reſpect due to his Quality, and for which reaſon I ſhall omit all further diſcourſe thereof. But before I make an end of this Paragraph, leſt I ſhould be queſtioned, becauſe I have overturn'd the old cuſtom of the Third Houſe, it will not be amiſs if I give you *Ptolomy*'s own words, and perhaps that may ſtop a more violent Inquiry from the ſhort ſighted *Caprico*, that thinks himſelf able to call me to an account; and his words are theſe, *De fratribus vero, ſiquis generali Inveſtigatione contentus erit, nec ſupra quam poſſibile eſt, numerum, & particularia Exacte quæret, Phyſica ratione de Germanis, & ex eadem matre natis ſumet Judicium, ex ſigno M. C. & materno loco; Excipiente veneream Lucidam & Noctu Lunam. Cum enim id ſignum & ſuccedens ſignificent matrem, & ejus Liberos, erit idem fratrum Locus.* And at laſt he concludes thus, *Cæterum ſiquis particularia curioſius*

ſcrutari

ſcrutari volet, Datricem ſtellam collocet in Horoſcopo, ſalto themate, ut in Geneſi. Lib. 3. Cap. 5.

The uſual way of judging theſe matters among the Profeſſors of this Science in general, is from the Fourth and Tenth Houſes, as they do Brothers, Siſters, and Relations, from the Third Houſe. But the Great *Ptolomy* takes his Judgment from the *Sun* and *Saturn* for the Father, and the *Moon* and *Venus* for the Mother. And according to their Poſitions, Strength, Weakneſs, and Configurations to the other Stars, with reſpect to the Parts of Heaven, where they are all placed; ſo he judgeth of their Condition, Original, Health, Riches, Length or Shortneſs of Life, *&c.* Yet I think it is not altogether amiſs to take notice of thoſe Houſes, as well as the other Bodies that he mentions; and this the rather, becauſe I find he calls the Tenth Houſe, *Locus Maternus*, in another place, and therefore I ſhall conſider them together. *Of the Native's Father and Mother.*

In this Native's Radical Figure, we find both the *Sun* and *Moon* moſt excellently fortified by the good Beams of the benefick *Jupiter*; and beſides, they alſo in *Trine* to each other from *Taurus* and *Virgo*; the *Moon* is the ſtronger of the two, as being Angular, increaſing in Light, and in Parallel as well as *Sextile* with *Jupiter*, who is in *Cancer*, his Exaltation, direct, and increaſing in Motion. But the *Sun* is in *Taurus*, among violent Stars Cadent, ſlow in Motion, and only in *Sextile* to *Jupiter* in the Zodiack, but in Square in *Mundo*. And if we add to theſe Significators, the Lords of the Fourth and Tenth Houſes, which are *Jupiter* and *Mercury*, we ſhall not find any thing conſiderable to alter the Judgment from the former Determination of the *Moon*, *Venus*, and *Jupiter*, being far ſtronger than the *Sun*, *Mercury*, and *Saturn*: from whence it is natural to judge, that the Natives Parents were moderately healthy, and long liv'd, and that they might live till the Native was arrived to a perfect Age, and to a conſiderable number of years; yet I ſhall judge the Father to be the more healthy, but the Mother the more durable and longer Liver; that ſhe was ſubject to the *Spleen* and *Vapors*, becauſe the *Moon* is in Parallel with *Mars*, and *Jupiter* in Square to *Saturn* and *Mars*; that ſhe was ſubject to Obſtructions of her *Lungs*, *Hypochonders* and *Stomack*, becauſe of the former Square of *Saturn* and *Jupiter*. And tho I have been ſo favourable to their old *Mumpſimus* of the Third and Fourth Houſes, as not to condemn it; yet I do

ſay, That this Doctrine of the Great *Ptolomy* is moſt rational and conſentaneous to Nature; and what I can experimentally juſtify in ſome hundreds of Nativities.

Of the Native's Diſeaſes, &c.

Seeing all People are ſubject to ſome Diſtemper of Body or other, it is not amiſs to ſay ſomething to this point alſo. And before I begin it, I will ask *J. G.* what Diſeaſe or Diſeaſes the *Protector* had that were fixed, chronick and durable, becauſe he hath placed *Saturn* (in the Nativity he hath made him) on the Cuſp of the Seventh, a little towards the Sixth Houſe, in *Oppoſition* to *Mars* on the Cuſp of the *Aſcendant*, the only two points in the whole Scheme to give broken Bones, diſlocated Joynts, and Chronick Diſeaſes; and yet I do not remember that it was ever ſaid he was ſubject to either of them, [*perhaps now and then a Wound, the honourable Mark of a Soldier*] but a Brave, Luſty, Jolly Gentleman, as I my ſelf can teſtify, having ſeen him ſome ſcores of times. And to this purpoſe, I will give you *Ptolomy*'s own words in the Caſe, as you will find it, Lib. 3. Cap. 17. *De Læſionibus & morbis Corporum.* And he begins with theſe words following, when he comes to inquire into the Hurts and Diſeaſes of the Body. *Univerſalis vero regula hæc eſt. Duo Cardines Horizontis Inſpiciantur, videlicet is, qui eſt in ortu, & alter qui eſt in occaſu. Præcipua vero conſideretur is, qui eſt in occaſu, & Locus Antecedens, qui prorſus non eſt Copulatus Aſcendenti. Et obſervetur quomodo malefici Planetæ ea Loca adſpiciunt. Si enim gradibus qui Aſcendunt in dictis Locis, junctis ſunt Corpore, aut adſpiciunt eos quadrato adſpectu, vel ex oppoſito; ſeu alter planeta maleficus, ſeu uterque: Læſiones, & morbi natis accident.* Thus you ſee in the Nativity that *J. G.* made for the Protector, this very Rule of *Ptolomy* takes place poſitively; for there we find *Saturn* upon the Cuſp of the Seventh, in direct *Oppoſition* to *Mars* on the Cuſp of the Aſcendant. And you ſee alſo both the Angles of the Horizon in that Figure are afflicted, which by *Ptolomy*'s Rule [which I ſuppoſe they do not dare deny] ought to give Hurts and Diſeaſes to his Body: But on the contrary, he was a Brave, Bold, Healthy, Fortunate Man, and none more free from Wounds, Hurts, or Diſeaſes of Body than himſelf. So that this is another ſtrong Argument to prove that Figure falſe, and that the *Figure-maker* did not know any thing of the matter he pretended to give the World an account of. And yet to add more, neither *J. G.* nor any Man elſe can ſhew me a true Nativity where the two Infortunes were in Oppoſition from the Tenth and

and Fourth, or First and Seventh, and that Native prove a Fortunate Man or Woman throughout their whole Life, as did this Gentleman. And so I came to consider the Figure of his Nativity, [which I call the true one] and to see what Disease or Injuries to his Body are predictable, according to the Doctrine and Principles of the forementioned Author.

Both the Angles of the *East* and *West*, are free from the Malefick Beams of *Saturn* and *Mars*, &c. and the Sixth House, which is his *Locus Antecedens* is possest by the benign Planet *Jupiter*, and there is no ill Ray cast to the Cusp of the First and Seventh Houses, but the Square of *Venus* from the Cusp of the Fourth; and besides, the *Moon* who is Lady of the Seventh, is in *Sextile* to *Jupiter* in the Sixth House, and the *Sun* in *Sextile* to him also. Which Positions are no ways likely to give any Chronick Disease or Hurts, and Accidents of detriment to his Body; neither indeed had he any that was remarkable and visible; and for those that are not so, I think they are inconsiderable, especially, if we consider that all Men are subject to some little defects in Nature, which may be Impediments, but not Diseases in *Ptolomy*'s sence and meaning; for in the Chapter beforementioned, he doth thus distinguish between Hurts and Diseases. *Differunt enim hæc interse. Læsio semel corrumpit membrum aliquod, nec adfert postea Cruciatus Intensionem: morbus vero, aut assidue, aut per Intervalla correptos excruciat.*

But to consider what he might be subject to, let us consider *Mars* and *Saturn* in *Opposition*, and both in Square to *Jupiter*; these might give him something of the *Gravel* in the *Kidnies*, with a heat in, or about those parts; he might also be subject to the *Head-ach*, or some little disorder there, coming from the *Stomack* and *Spleen*; for we find both the Malefick in Square to *Jupiter* in *Cancer*; and besides this, he might also be liable to some Obstructions of his *Lungs*, either by *Colds*, &c. but none of these continual, but accidental, and only happening upon bad Directions, Transits, Returns, &c.

Of the Native's Marriage, &c.

The *Sun* and *Moon* both in *Sextile* to *Jupiter*, and in *Trine* to each other from *Taurus* and *Virgo*, and the *Moon* and *Jupiter* applying to a Mundane Parallel; the *Sun* is in *Sextile* to the Ascendant, and *Venus* in Square to it, and *Saturn* no ways afflicting the Significator of Marriage, are indubitable Signs that the Native should Marry. The *Moon* in *Virgo*, a barren Sign and a Sign of one shape, and in Aspect to no Oriental Planet, and but to one Occidental

dental, beſides the *Sun* and *Mercury*, which in this caſe are all one, ſhould allow him but one Wife, nor is there any Rule here that allows two; the time of his Marriage ſhould neither be early nor late, but between both; and therefore, I judge, he might Marry about the Twenty fifth or Twenty ſixth year of his Age; for in Mens Marriages, I eſteem Eighteen years of Age early, and Thirty years of Age late; but in Women, I count Fifteen early, and Twenty five late. And as to the Deſcription of his Wife, I ſhall take a method quite oppoſite and contrary to the common way in Practice; and therefore I do ſay poſitively, That the *Sun* and *Jupiter* are Significators of this Gentleman's Wife, with a little mixture of *Mercury*, but that concerns her Intellect more than her Body. Theſe Poſitions deſcribes her to be a Woman well deſcended, of a middle Stature, fleſhy Body'd, and when in years Fat, her Hair brown, or rather brightiſh, a Woman of a high Spirit, a generous Temper, a healthy Conſtitution, Ambitious, Long-liv'd, and one of much Ingenuity and Sence.

But if honeſt *J. G*'s Figure were true, ſhe ſhould be one of the worſt humoured Women in the World for Paſſion and Pride; for they deſcribe the Wife always by the Seventh Houſe, and the Planets therein placed, and there we ſhall find *Saturn* in *Oppoſition* to *Mars*, and Square to *Jupiter*; and beſides, according to their own Rules, *Saturn* on her Aſcendant in *Oppoſition* to *Mars*, ſhould give the Native a Wife, but ſhort-liv'd; tho I confeſs, I know no reaſon why thoſe two Stars ſo placed and configurated, ſhould give the Woman a ſhorter Life than the Man. But I confeſs they are not to be asked Reaſons, for if any one doth give them that trouble, it will be without ſatisfaction to him for his pains, for their Notions are Apodictical, and their Rules without Reaſon.

Of the Native's Children, &c.

In conſidering the Native's Children, and their Qualification, we muſt have recourſe to the Tenth and Eleventh Houſes, and the Planets placed therein, or in the Houſes oppoſite to them; but in this Figure we find none in either but *Venus*, and therefore let us conſider her with the Lord of the Tenth and Eleventh, and the *Moon*; and we find *Jupiter* Lord of thoſe Houſes in *Cancer*, a Prolifick Sign; and his own Dignities, in *Sextile* to the *Sun* in the Houſe of *Venus*, and in *Sextile* to the *Moon* in the Seventh, and alſo in Parallel with her applying. Theſe Poſitions ſhew, that the Native ſhould have many Children; and as *Venus* was on the

Cuſp

Cuſp of the Fourth, and the *Moon* alſo Angular, I ſhould conclude, that the major part of them were Females: and becauſe *Venus* is freé from all manner of Affliction, and *Jupiter* Cadent in the Sixth, in Square both to *Saturn* and *Mars*, ſo I judge there were ſome of the Males died before they came to Ripeneſs of years, or Maturity. That his Children ſhould advance to a conſiderable Quality or Station, is viſible, becauſe *Jupiter*, who is their Significator, is in *Cancer* his Exaltation, in *Sextile* to the *Sun* and *Moon*, the Fountains of Promotion and Honour; but perhaps ſome may object and ſay, You might have ſpared your labour in that point, and not pretended to give a reaſon for it by the Stars, ſeeing their Father was advanced to a degree to make his Children as Great as himſelf, and leave them in Poſſeſſion of ſuch a Power, as to be able to defend themſelves when he was gone. To this I anſwer, That there is no Man riſeth to any great and remarkable Poſt or Station, but he muſt have great and illuſtrious Poſitions for ſo doing and acting; and it is very probable, that ſome of thoſe Stars that give him his Honour, may be alſo Significators of his Children, and ſo gives an Illuſtrious Iſſue, as well as an honourable Parent. But beſides, we find *Jupiter* in Square both to *Mars* and *Saturn*, as well as in *Sextile* to the *Sun* and *Moon*, which did alſo ſhew Rubs and Misfortunes in their Lives, which I ſhall leave to the Reader to judge, whether it was verified or not. And obſerve, that a poor Man as well as a rich Man, may have famous and eminent Children; and a rich Man as well as a poor Man, may have poor, dejected, and infamous Children, and this from Principles in Nature, and Rules in Aſtrology, without any Injury to true Divinity, or the Great Being. But to conclude this Paragraph, I deſire all thoſe who are Angry with my Method in judging on this Subject, as well as the whole Figure beſides, that they would forbear Quarrelling with me, and fall upon *Ptolomy*; but firſt let me adviſe them to underſtand him.

Object.

Anſw.

By long Journies, we commonly underſtand thoſe of the Sea, in going into other Kingdoms or Nations, which our common Trade Aſtrologers judge from the Ninth Houſe, and his Lord; but I paſs by that, and ſay, that the Significator of long Journeys in this Figure, is the *Moon*, [*as he that pleaſeth may read more at Large*, Lib. 4. Cap. 9. Quadripar.] and as ſhe is in *Trine* to the *Sun*, in *Trine* to *Mercury*, her Diſpoſitor, and in *Sextile* to *Jupiter*; ſo,

Of the Native's Long Journeys, &c.

ſo his Journeys ſhould be about great and eminent Actions and Buſineſs; and the Iſſue of them ſhould be Great, Famous, and Fortunate; for you ſee the *Moon* is no ways afflicted, neither were his Undertakings beyond Sea in his own Perſon without Succeſs and Glory, he always coming home Victor and Conqueror. But if we ſhould accept and judge by *J. G*'s Figure, and take either *Jupiter* or *Saturn*, they having both of them Dominion in the Ninth Houſe, but *Jupiter* the moſt Power, his long Journeys would have been [by that Poſition] full of Labour, Toil, Trouble, and generally without Succeſs; but if that ſhould have given ſucceſs, it would have been attended with much difficulty and doubtfulneſs.

Of the Native's Honour and Grandeur.

How, and to what degree of Greatneſs this Gentleman did arrive, is known to the whole World, and therefore I ſhall directly examine the Cauſes of it Aſtrologically, without any further inquiry into the *Modus Acquirendi*, ſeeing he was really poſſeſt of the greateſt Power that the Dominion of *England* was able to give him.

In his Radical Figure we find Six of the Seven Planets eſſentially fortified, according to the Dignities allowed them by *Ptolomy*, *Lib. 1.* for *Saturn* and *Jupiter* are in their Exaltations; *Mars* in his own Houſe, *Venus* in her own Houſe; *Mercury* in *Taurus* in Reception with the *Moon* in *Virgo*; and what is yet more, the *Moon*, who is the *Lumen Conditionarium*, is Oriental from the *Sun*, is Angular in *Sextile* to *Jupiter*, and in *Trine* to the *Sun* and *Mercury*, her Diſpoſitor; and what is yet more, the Poſition of *Saturn*, *Jupiter*, and *Mars*, are perhaps the moſt conſiderable of all, they all caſting their Benefick Beams to the Tenth Houſe, the Angle of Honour and Preferment, and they alſo in thoſe Signs which we call Cardinal, and are in the Zodiack, equal to thoſe points that we call Angles in the Figure. And theſe are the reaſons that I give for this Native's Riſing and Advancement; and as the Three Superiors are in the Cardinal Signs, in Square and Oppoſition one to another, ſo you ſee he attained his *Grandeur* by a kind of Violence, Force, and Labour, joyned and aſſiſted with Power: and by that means and method he maintained it all his time.

The Birth is Nocturnal, and the *Moon* is Light of the Time in an Angle, and her *Satellites* or *Stipatores*, according to *Ptolomy*, are the *Sun*, *Mercury*, *Jupiter*, and *Venus*, ſhe being in *Trine* and *Sextile*

Sextile to them all; nay, and we may reckon *Saturn*, and *Mars* too, for ſhe is in a Zodiacal Parallel with them alſo applying; and the Three Superiors, according to his Rule, are, two of them in *Trine*, and one in *Sextile* to the Mid-heaven, and all of them applying likewiſe, and *Jupiter* Lord of the Tenth, the Angle of Honour. To which I will add this Obſervation, That neither *Sun* nor *Moon* is in any ill Aſpect with any of the Planets, nor any of the Planets placed to his diſadvantage in the Figure. The *Sun* who is always the Significator of Honour, Glory, and Reputation, is likewiſe free from all ill Circumſtances, and in *Trine* to the *Moon*, *Sextile* of *Jupiter*, and *Conjunction* with *Mercury*, and *Mars* juſt riſing before him. Which if compared and conſidered with the following Chapter of *Ptolomy*, ſhews, That Arms and Armies would be the Practice of his Life, the Delight of his Soul, and by theſe things he would raiſe his Honour and Fortunes.

The great *Conjunction* of *Saturn* and *Jupiter*, in the Year 1623. in the 7th degree of *Leo*, near the Cuſp of his Seventh Houſe, in *Trine* to *Mars* in his Second, and in *Sextile* to *Saturn* in his Eighth, was none of the ſmalleſt Cauſes of his Greatneſs and Promotion; neither was that *Conjunction* in the Year 1643. which was on the Cuſp of his Second, in exact *Trine* to his Tenth Houſe, and in *Sextile* to *Venus*.

Why ſo long before he began to riſe and appear in the World.

But perhaps it may ſeem ſtrange to ſome, why he was ſo Old before he began to appear upon the Stage of Mundane Affairs; which thing is not indeed very ſtrange, becauſe all the Planets are in Occidental parts of Heaven, *Jupiter* and *Venus* excepted; and none Angular but *Venus* and the *Moon*, all the reſt being either in Cadent or Succedent Houſes, which always give what they promiſe in the latter part of the Life; and this is the more confirmed too, if we obſerve, that all but the *Moon* and *Saturn* are under the Earth. So that if the Poſitions are but really perpended, it will ſeem no ſtrange thing that this Native did not Advance and Riſe ſooner. But if *J. G*'s Figure ſhould be allowed, all the Planets are Angular but the *Moon*; which muſt without doubt give the Native his Honour and Preferment early, even in his younger Years, which 'tis plain he had not. I confeſs, I have no Authority from *Ptolomy* for this Judgment of the Time and Age, when the Native ſhall receive thoſe things of Honour promiſed him in his *Radix*; he only ſpeaking to the thing in general, *Si dignitatem, vel*

non habeat. But my Experience in many Nativities, and the method by which we judge early and late Marriages, which is much after the same manner, with some other things that I have formerly remarked in the same Case, is sufficient for me to believe that this method is not improper to be followed and practiced in judging this, and things of this Nature.

Of the Native's Friends, and Enemies, &c.

Ptolomy makes a distinction between Friends and Friends, and Enemies and Enemies; for he calls nothing Friendship, but what is durable and intirely real; and all the rest of it he calls Familiarity, and the effect of Conversation and Society. By Enemies and Enmity he understands a perfect Radical and perpetual Hate. All the other things of Difference, Debate, and Controversy, he looks upon it to be nothing more than little Accidents or Casualties in Conversation. And to consider and judge of these, he doth not make use of the Eleventh House as the manner is; but considers the *Sun*, *Moon*, *Part of Fortune*, and *Horoscope*; and his reason is, because he judgeth *Friendship* and *Amity* among Men, to be either for *Council*, *Pleasure*, or *Profit*; and indeed upon some or all of these Principles, Men do generally love and support, or differ and destroy one another, and therefore *his Judgment* is founded upon reason.

In the Radical Figure we find the *Sun*, *Moon*, and Ascendant, well befriended by the Rays of the other Stars, but the Part of Fortune is in Parallel both to *Saturn* and *Mars*, both in *Zodiaco*, and *Mundo*, and *Mars*, who comes very near *Ptolomy*'s Rule, who is in his own House, and not much above 17 degrees distant from the *Sun* (ascending) by the Oblique Ascention, is in *Square* to *Jupiter*, and *Opposition* with *Saturn*; the *Moon* is in Reception with *Mercury*, and all the rest of the Planets in their own Dignities, except the *Sun*. Hence it is reasonable to judge, That this Native should have both many Friends, and many Enemies; and as the part of Fortune is afflicted most of the four, so I judge the hatred of his Enemies was real, and the cause of it was, because of his Profit and Advantage he received with his Power and Honour. Besides, *Venus* is in Square to the Ascendant, which might raise him some Enemies that did envy him for the Pleasure and Ease of his Life, and other things that were the advantagious Circumstances of his Station he was in, at the latter end of his days. While he was in the Army he had many Enemies, and they none of the Ordinary People; but the Parliament was his Friend at all times.

times. When he came to be Protector, he had Enemies always plotting against him; but at the same time all Nations were his Friends, either for Love or Fear; and what is more, it was his own *Prudence*, *Courage*, *Council*, and *Conduct*, that carried him through and above all these things; and this is aptly signified by *Ptolomy*'s own Rule and Words, which are these, *Cum Lumina congruunt, erit amicitia adjuncta consilio optimo & tutissima.* Which in this Figure and Nativity takes place, for the Lights are in *Trine* to each other; the one in *Conjunction*, and the other in *Trine* and Reception with *Mercury*, and all these assisted by the Beams of *Jupiter*, who is in *Cancer*, and in *Trine* to the Mid-heaven; by which means he is doubly concern'd in giving and supporting his Honour and Friendship, which were indeed really inseparable. In a word therefore, this Valiant and Fortunate Native had many Enemies, and those great and considerable in their Quality, and this judgeable by this Position; but he had more Friends, and those more powerful to support his Interest, which is the usual and natural Effect of so good and fortunate a Position, as he was blest with. Thus you see the best and most Ancient Astrologers, had other ways to judge of Friends and Friendship, Enemies and Injuries by them, without making use of the Seventh House, the Eleventh, and Twelfth, with their Lords and Governors, and Planets placed therein, which method is indeed absurd and ridiculous, if compared with *Ptolomy*'s, which is founded on better Principles of Philosophy and Reason. But more of those Fooleries you shall have in my *Defectio Genituarum*, now ready for the Press.

Of the Native's Servants.

It is not very material to our work in hand to take notice of this part of Judgment in this Nativity, because he was not liable to the Fate and Accidents of private Men; for Princes seldom know their Servants, [some few excepted], and by that means are not liable to any Differences and Discord with them, nor are their Servants admitted to any intimate Familiarity with their Masters; for when they are put into an Employment, the Service expected from them in that Imploy, is Diligence and Faithfulness in their Duty to their Master. But we may certainly conclude, That all Princes have Servants of both sort, good and bad; for according as those Ministers of State are affected, that put in, and imploy the Inferior Servants, so must that Prince expect to be served or be betrayed; and I could wish we had no Examples of this kind in *England*.

But for the Readers ſatisfaction, I will alſo give the Judgment of this matter with the reſt. *Ptolomy* doth allow the Twelfth Houſe, and Planets placed therein, to ſignify the Native's Servants; but if there are none in that Houſe, to take thoſe placed in the Sixth; but moſt chiefly to obſerve how the Lord of the Twelfth Houſe doth agree, or diſagree with the chief and moſt principal parts of the Figure, and from thence make your Judgment of the matter in hand. In the Nativity now under conſideration, we find *Saturn* Lord of the Twelfth Houſe in *Libra*, his Exaltation, but in no Aſpect, either good or bad, to the Mid-heaven, Aſcendant, *Sun*, *Moon*, or part of Fortune, only in Parallel with the laſt of them, which ſhould indeed ſhew the Native's Servants to be none of the beſt; but if we conſider that *Jupiter* is in the Sixth Houſe, and there in a Zodiacal Square, but a Mundane *Sextile* to *Saturn*, I ſhould judge that his Servants were Moderate, Truſty and Juſt; and this the rather, becauſe *Venus* beholds the Cuſp of the Twelfth, with an exact *Trine*; but this laſt I ſpeak of my ſelf, there being nothing of that in the Rule. Upon the whole matter, I do judge, had this Native been of the Common Quality, and liable to thoſe Accidents that Subjects muſt meet with in ſuch Affairs, that his Servants would have been juſt in their Duty, but ſtubborn and head-ſtrong, and that the Native and they would have agreed moderately well; ſome little differences there would have happened, but yet true and truſty in the main.

Of the Native's Death, and other things that depend thereon as to its Cauſe and Quality Aſtrological.

I am now come to the laſt part of Judgment, that is to be given on the Nativity of any Perſon, *Nam ultra mortem nihil*; but the moſt confuſed part of the whole Art, as it is now underſtood and practiſed by all thoſe that pretend to underſtand the Language of the Stars, and have juſt skill enough in hard Words, to make the reſt of Mankind believe that they are really what they confidently call themſelves, that is, *Aſtrologers*. And therefore I ſhall be a little the larger on this Paragraph. *Firſt*, To ſhew the World their Miſtakes. And *Secondly*, To give a few Directions in order to ſet them right; but in this I ſhall be very ſhort and conciſe, and that for ſeveral Reaſons, which perhaps you may find elſewhere mentioned in this Treatiſe. For I am now handling a Nativity, not giving General Rules ſo to do; which perhaps I may perform at a more convenient time; for I really believe I have taken as much pains in that part of Aſtrology that concerns Sickneſs and Death, as any Man; and for that reaſon, I think I ought to underſtand

ſtand it as well. However, when time ſhall ſerve, I will give the World what I have prepared and intended, and let them that are more skilful and knowing Correct it, for which I will give them thanks, if I am convinced that they have done it. But I ſhall divide my Diſcourſe on this matter into Three Parts, and bring all under three diſtinct Heads.

Firſt, The Cauſe of Death.
Secondly, The Quality of Death. I mean of a natural Death, I not intending here to run into a Diſcourſe of Violent ones, becauſe it would be too long, and alſo not ſuitable to my preſent purpoſe.
Thirdly, To compare the Cauſe with the Quality. And, *è contra*; from whence will ariſe ſome Queries.

The Cauſe of Death is variouſly aſſerted; ſome laying the Cauſe of it on a bad Revolution. So one ſerved my Friend Mr. *R. B.* whom they ſaid lay under a bad Revolution four years ſucceſſive, and kill'd him at laſt, for which they could never give any other reaſon; and yet had his Nativity to conſider in the thing. Some lay the ſtreſs on Eclipſes of the Luminaries, and theſe they tell you do mighty things, eſpecially in Death. Nay, many of them to my knowledg have no other Cauſe to alledg for the late Abdication, but a poor ſmall Eclipſe of the *Sun*, on the *Sun*'s Radical Place, and day of his Birth, *October* 14. 1688. *Mane*. Which if they pleaſe to conſider, there was an Eclipſe of the *Moon*, *April* 15. 1660. near that place, and that a very great Eclipſe, and yet did him no harm. Alſo in 1669. *October* 14. at which time the *Sun* on his Radical Place was Eclipſed in 2 degrees of *Scorpio*, the very place of the *Dragons Tail*; and yet I do not remember that it did him any harm, nor yet kill'd him; but any thing ſerves when better Reaſons are not in their Power. Sometimes they tell us, that great *Conjunctions* kill, and yet that ſhall not happen in divers Years after the *Conjunction* is over and paſt. And this I have often heard alledged as the Cauſe of Death, when ſuch a *Conjunction* hath happened on the Mid-heaven, Aſcendant, *Sun*, or *Moon*, *&c.* of a Nativity, in which they could find out no other reaſon more ſubſtantial. They likewiſe ſay, That Comets oftentimes kill when they begin, or expire on the chief Points and Parts of the Nativity. But this as well as all the

The Cauſe of Death.

Reaſons

Reasons beforementioned, are false and groundless, and I do positively say, cannot Kill, nor ever did, *per se*, at any time. How far such things as these are concerned in Death, I am sensible, and may sometime or other give a more particular account thereof; but to say these Kill, is nothing else but a Refuge for Ignorance, and let them bring me one Example where these, or any of them have killed, and I will bring them twenty where they have not done it, and yet attended with as much violence as the other.

But notwithstanding they have these Back-doors to let in Excuses and Shams, to cheat and delude themselves and others; and also to Baffle and Banter a more serious Inquiry after Truth, which they pretend is their Standard; I say, these very Men do also own, and allow, that violent Directions to the *Hilegiack* points, give *Sickness*, *Death*, and other *Misfortunes*. In which I do agree with them, and do assert that these are the *only*, *real*, and *principal Causes* of *Death*, and that all the others are but *Subsequents* and *Collaterals*. And these Directions are nothing else but Bodies and Rays carried and conveyed from one part of Heaven to another by the perpetual Flux of Motion. And about these Directions there hath been a great, and a long Contest, one being of this Persuasion, and another of that, how to contrive their Operations, to bring the Significator and Promittor together according to the true design and intent of Nature; in which point I find they are not yet well agreed, neither is it certain when they will; tho in the Angles it is certain there can be no mistake, nor indeed any where else, if they would but observe, and pursue Truth in that Tract that Nature hath made. But in this point we do all agree, that Directions of a violent Nature give Death; and in this I do agree with them, and that it was Directions that was the cause of this Native's (the Protector's) Death; and yet I am not unsensible, that he had in that year an ill Revolution, and an Eclipse of the *Sun* in *May* 1658. in exact Square to the *Moon*, in the *Radix*, who is Giver of Life. And that the Comet of 1652. had its beginning in or about the 10th degree of *Gemini*, in Square to the *Moon*'s Radical Place, and the *Moon* in his last Revolution on that very place in *Gemini*, or near it; with some other things, which I do no ways allow to be the cause of his Death, but those Directions only in the preceding Table, and they are, as I remember, Seven in number.

This

This being granted, That Directions are the Aſtrological Cauſes of Death; the next thing is to inquire into the Quality of it, and how to judge this according to the Method and Directions of our Authors, would puzzle a far ſtronger Brain than I have to imploy in it; as I believe you will conclude, and readily judge, when you have heard the Cauſe opened, and the Matter fairly ſtated, according to the uſual Method and Practice now in uſe among thoſe Men called Aſtrologers, or ſuch as pretend to it. *The Quality of Death*

In any Nativity, when they come to conſider Death, they tell us, That the Native's Death will be by ſuch Means, Ways, or Diſeaſe, as is agreeable to the Lord of the Eighth Houſe, his Nature, Poſition, and Configuration. And to colour the Foolery of this Deluſion, they tell us, That the Lord of the Eighth Houſe is the *Anareta*, or killing Planet, when there is not one in Twenty or Thirty that dye by the Direction of the Giver of Life, to the Lord of the Eighth Houſe. If ſo, then there is nothing more plain than the Contradictions in their very Rules, laid down to inſtruct thoſe that are more Ignorant than themſelves, if any ſuch are to be found. For is it not a plain piece of Nonſence to ſay, That this or that Direction is the cauſe of Death; and at the ſame time tell us likewiſe, that the Diſeaſe by which he muſt expire, will be of the Nature of the Lord of the Eighth Houſe, *&c.* when perhaps *Venus* may be Lady of the Eighth, in *Trine* to the *Moon*, or *Sextile* to *Jupiter*; but perhaps the Direction may be the *Sun* or *Moon*, Giver of Life, to the *Squares* or *Oppoſitions* of *Saturn* and *Mars*, and one of them Lord of the *Horoſcope*. And it is impoſſible to reconcile theſe two Rules together, to make them either agree, or ſerve for a Cloak to hide their Errors, for there cannot be two Cauſes to ſpecificate one and the ſame Diſeaſe, and thoſe Cauſes ſo Antithetically oppoſite, and yet the Diſeaſe ſhall partake but of one of them when all is done, and that is the Direction or Directions, that the Giver of Life is then directed to; and according to the Nature of that Star or Stars, ſo ſhall the Diſtemper or Diſeaſe be. And indeed, this is the only rational method, and the other altogether improbable; for it is the occaſion of the Directions touching at that time, that gives the Sickneſs, which if ſo, it is reaſonable to think that ſhould give the Quality of the Diſeaſe alſo, and not the Lord of the Eighth. But I will end all in a word or two about this matter, and if I can, put it out

of

of doubt; let *Jupiter* be Lord of the Eighth, and in it, in *Pisces*, or where you please, in *Trine* or *Sextile* to the *Sun* or *Moon*, and the Giver of Life be directed to the Bodies of *Saturn*, *Venus*, and *Mercury*, in *Aries*, *Scorpio*, *Capricorn*, or *Aquary*; especially near any violent fixed Stars, or to the Body of *Saturn* or *Mars*, and the Squares of the other two; and that Native shall either be poysoned, or intoxicated with poysonous Physick, and this in defiance to *Jupiter*, Lord of the Eighth, who I am sure gives no such thing. And so I come to the third thing, and that is to compare the Cause with the Quality or Effect, which is the Disease, *&c.*

The Comparison of both, with the Queries thence arising.

The way to compare these things, is to examine such Nativities as the chiefest of the Professors have published to the World, and to see how they make their Rules, and the Death of the Patient agree; if the Disease be from the *Sun* or *Mars*, it is a *Fever*, a *Hectick*, or such like; if it is from *Saturn*, it is a Cold Distemper, as *Coughs*, *Defluxions*, *Agues*, &c. if from *Jupiter*, *Apoplexies*, *Impostbumes*, diseases of the *Lungs*, &c. if from *Venus*, *Dysenteries*, diseases of the *Stomack* and *Liver*, *Fistula's*, and diseases of Repletion; if from *Mercury*, *Deliriums*, *Madness*, *Convulsions*, *Coughs*, and diseases of the *Breast*, with all those Infirmities that rise from an excess of *Dryness*; if from the *Moon*, *Diarrhea's*, and other *Fluxes* of the *Bowels*, *Convulsions*, *Obstructions* in young Women, diseases of the *Womb*, and such like. Then again, they give variety of Diseases, according to the Mixture and Complication of their Rays, which is no very hard thing to examine, if you are but willing to take a little pains. And the reason why I advise you to compare the Disease and its Quality, with that which you call the Cause of it, is for you to observe how they do agree one with another, and how all of them together do agree and correspond, to the Rules laid down for that purpose. *Doctr. of Nativ. page* 142. *sect.* 1. *page* 261. *sect.* 8. And to consider when any Native or Patient is dead, whose Nativity is known to be true and certain; whether had you been to have given your Judgment thereon before Death, you would have predicted that Disease of which he died, or some one very like it in Nature and Quality, [for I know there are none can be absolutely particular] by the Position of the Lord of the Eighth House, having respect to that Angle it self, the Planets in it, and those Configurations with which the Lord of it is affected. I say, a few Trials of this Nature, in a little time will

will ſoon ſhew you, to which ſide Truth caſteth a favourable Aſpect; whether to the Power of thoſe Directions at Death, or to the Power and Poſition of the Lord of the Eighth at Birth. To which purpoſe let us make a ſearch and inquiry into ſome Nativities that are known and allowed.

Query 1. Who would have judged by the Poſition of the Lord of the Eighth, that King *James* I. ſhould have been poyſoned; for *Jupiter* Lord of it, was in *Sextile* to the *Moon*, and in *Square* to the *Sun* and *Mercury*, which ſhould rather have given a *Cough*, diſtemper of the *Lungs*, and a *Hectick Fever*, than an *Ague* and *Poyſon*. But the Directions that kill'd him do naturally give Poyſon, for it was the *Sun*, *Hileg*, to the Body of *Mars*, Square of *Venus*, and Body of *Saturn*.

Query 2. What Artiſt skill'd in that Learned Doctrine of the Lord of the Eighth, would have judged *Charles* II. ſhould have died by Violence, when *Mars* Lord of the Eighth was in *Sextile* to the *Sun*, and Lord of the Aſcendant, and in no ill Ray with any, but the Square of the *Moon*? And yet the Directions that kill'd him were Violent, and might give Death by a ſort of Violence, among which, that he died by was one kind. I

Query 3. Who would have judged that the Earl of *Eſſex* ſhould have been Beheaded, when *Jupiter* Lord of the Eighth was in *Libra*, and free from all Malefick Rays? *Collec. Geni.* p. 45.

Query 4. The Caſe of Duke *Hamilton*, why he ſhould dye in that manner, when *Jupiter* and *Mars* were no ways afflicted, the former being in *Sextile* to *Saturn*, and in *Trine* to the *Sun*; and the latter in no Aſpect with any, but the *Oppoſition* to *Venus*? *Collec. Genit.* p. 67.

Query 5. Why *George* Duke of *Albemarle* ſhould dye of a *Dropſy*, when *Mars*, Lord of the Eighth, was in *Square* to the *Sun*, and in *Sextile* to *Venus*; which cannot be allowed to give a *Dropſy* in my Opinion. *Collec. Genit.* p. 70.

Query 6. Why Sir *Robert Holburn* did not dye a violent Death, ſeeing *Mars* and the *Sun* is in *Conjunction* in the Eighth, among violent fixed Stars; and *Saturn* going to the *Square* of *Jupiter*, Lord of that Houſe, from Cardinal Signs; which is indeed a very violent Poſition. *Collec. Genit.* p. 124.

Query 7. Why Mr. *Maſſianiello* ſhould not expire by a Natural Death, ſeeing that the *Moon*, Lady of the Eighth, was no ways afflicted, but going to the *Trine* of *Mars*, *Trine* of *Saturn*, and *Trine* of

the *Sun. Collec. Genit.* p. 155. But I suppose this is one of Mr. *John's* made Nativities, and therefore ought not to questioned.

Query 8. Why Sir *Freech. Holles* should dye by so violent a Death, as being shot to pieces, when the *Moon*, Lady of the Eighth, was seperating from the *Trine* of *Venus*, Lady of the Tenth, and going to the Body of *Jupiter*, Lord of the Ascendant in *Pisces*; for the *Moon* was not full 16 degrees in *Pisces* by her Latitude; and *Jupiter* was almost 19 degrees by his *Collect. Genit.* p. 159. This is the Gentleman that was to live some decades of Years, (by *J. Gad.*'s Prediction) but was kill'd within six Months after he had printed it.

Query 9. In that Nativity printed for *Oliver Cromwel's*, *Collect. Genit.* p. 145. Why *Jupiter* in *Square* to *Mars* and *Saturn* should give an *Ague* and *Fever*, and as they say, *Poyson*; when at the same time, *Jupiter* is in *Sextile* to the *Moon*, in *Sextile* to the *Sun*, to *Mercury*, and *Venus*, which Positions do not use to give such Accidents, but rather a *Consumption*, or some other Disease of the *Lungs*. But besides that, even in this Figure here before us, and by me now corrected, why should *Mercury* that governs the Cusp of the Eighth, and is in *Sextile* to *Jupiter*, and *Trine* to the *Moon*; or *Venus* who governs the rest of that House, being in no ill Aspect with any of them, but in her own House, and free as well from Benefick, as Malefick Beams, give any Disease of the Nature of that he died of? Whence it is plain, that none of these Rays, either of *Mercury* or *Venus*, can be allowed by any Rule I have read in that method of Judgment, from the Lord of the Eighth House, to give either a *Fever*, *Ague*, or *Poyson*, &c. And indeed to examine it rationally, it will appear a very lame, empty sort of a Rule, that the Lord of a House should give so considerable an Accident to Man's Life, as the Quality of the Disease of which he must dye, and that House but an imaginary Point or Part of Heaven, that he is called the Lord of; and because he is Lord of that House, he must kill and destroy; nay, and give Death by such a kind of Disease as is not usual to his Nature, Position, or any other Qualification; which if they would but consider, renders their Art [by their own Rules] a very uncertain, falacious Inquiry, as doth appear by their Authors compared with those Queries preceding. And so I come to give the true Cause of his Death, that in all Nativities shall hold Good and Authentick, the Rule being well understood, and then well observed.

Lastly,

Lastly, He that will come to the true knowledg of Astrology in this thing of Death, he must in the first place throw by all these Shams and Fooleries, that are kept in use without any Approbation of truth, or any other Authority but that which some call Antiquity. And I have been somewhat the longer on this matter, to shew how idle a thing it is in it self, and yet how much magnified by those that pretend to Astrology. Not a Nativity done without the use of this Rule; and not one Nativity in forty, where the Rule takes place, unless it is by chance; for till they can prove to me, that they have a better foundation for their Houses, than any I can yet learn, I must beg their pardon, for my not believing this, and a great many Fooleries more in the Art of Nativities. Of which I will give a fuller Account shortly in my *Defect. Gen.* There is no other thing can share in the Cause of Death, and the Nature and Qualification of the Disease, but the Direction or Directions that are then in force and operation; by Direction to the Giver of Life. I do acknowledg, that *Revolutions*, *Secondary Directions*, with *Transits*, *Returns*, *Eclipses*, &c. may increase the Arguments of the certainty of Death, but all of them together cannot give Death, or specificate the Disease that leads to it, but the Directions only: As I could shew you in some of those Nativities mentioned in the former Queries, where the Diseases did exactly correspond to the Directions, that gave them, *Sensu Astrologico*. And to this purpose, there may sometimes be three or four Planets concerned in the matter, sometimes but one, but rarely less then two serve to give the Disease and Death. To this purpose, in the Nativity of *Charles* II. it was the *Moon* that gave the Disease, but it was *Mars* that kill'd him, altho there were divers Directions; I am sure six or seven in force and operation when he died, and help'd to compleat the Work of Mortality. Likewise in this Case of the Protector *Cromwell*, it was not *Mercury* or *Venus*, Lord or Lady of the Eighth House, that gave him either an *Ague*, *Fever*, or *Poyson*, no nor *Saturn*, Lord of the Ascendant in the Eighth, in *Opposition* to *Mars*; but it was the Directions of *Saturn*, and the *Moon* her self, that gave his Disease, but that of *Mars* kill'd him. And that I do assert to be the true Cause of his Death, and shall have a proportional Effect in all other Nativities, where the *Moon* is *Hileg*, and in that part of Heaven; that is, it shall give Death, but perhaps it may not be by the same Disease, but it shall be of the same Nature, violent and quick, as indeed are most of those

Directions where *Mars* and the *Moon* are concerned, but especially where they sway and govern. And that you may be the more satisfied, do but examine the Nature of the Promittors in Direction, and compare them with the Nature and Circumstances of his Disease by which he expired. Both which being throughly considered, in the next place consult the Text of *Ptolomy* in his Fourth Book, Chap. 10. *De genere Mortis*, and you will (I believe) be soon satisfied about the truth of that matter. And so I will conclude my Discourse on the Nativity of this Great *General*, *Statesman*, and *Politician*; whom Mr. *Dreyden* in his Panegyrick on his Death, commends for his great Labour, Toil, and Industry, by endeavouring to the utmost to shorten the Kingdoms Miseries, and put an end to the War, which other Men made their Trade and Profit, and made it their business also to protract it. His words are these,

Our former Chiefs, like Sticklers of the War;
First sought t'enflame the Parties, then to poise;
The Quarrel lov'd, but did the Cause abhor,
And did not strike to hurt, but make a noise.

War, our Consumption, was their gainful Trade;
We inward Bled, while they prolong'd our Pain.
He fought to end our fighting, and essay'd
To stanch the Blood by breathing of a Vein.

THE

THE SECOND PART.

The Argument that induced me to it.

I Having finiſhed this Great Man's Nativity, corrected the Figure, and refuted thoſe abſurd Errors, which others have built thereon, under the Notions of Rules and Directions for the Young Students to Steer by; I am directly led to examine a Book not leſs fill'd with Errors, than *Cromwell*'s Nativity [printed by the Gentleman you have heard mentioned in this Treatiſe] was with falſhood and ſhams. A Book written to introduce a new and imaginary Whim, that *J. G.* did believe the Power of his then Intereſt, was able to put upon the World. A Book, that the Arguments which are brought to prove the thing there propounded, and his Principle aſſerted, are either falſe, miſapplied, or elſe lugg'd in by head and ſhoulders. A Book, not written to do the Artiſts of *England* any Service, but rather an opportunity made uſe of, to ſhew how plaguely he was abuſed, and his Reputation curtailed, by being called and eſteemed a Papiſt, from the Popiſh-Plot to that time; and yet at the ſame time, with a ſide-long, ſkew-whiff Argument, to ridicule the Objections againſt the Cheats, Fooleries, and Abſurdities in his Popiſh Religion, as I ſhall have occaſion to ſhew anon more at large. A Book, written to juſtify and maintain the Errors of his Youth, [I had almoſt ſaid, the Sins too] which were great enough then, and might have ſav'd him this labour of Painting and Hanging up a Sign, to have them the eaſier ſeen and diſcovered; and to ſhew you he had no more skill in Aſtrology at Sixty years of Age, than he had at Thirty. For in the Year of our Lord, 1660, and 1661, he made a Collection of Nativities, and moſt of them falſe ones, as ſhall ere long

long appear. From these Nativities thus made, he form'd a hundred Aphorisms, and most of them as false as his Nativities. I say from these false Nativities, he form'd those choice Aphorisms, a quarter of which, I am confident, to this day he never prov'd to be true. And from two of these Nativities, [and I am certain they are both false, for I have made one appear so already, and will do so by the other before I conclude this Treatise] namely *Charles Gustavus*, King of *Sweden*, and *Oliver Cromwell*, he form'd the Eighteenth Aphorism, which was this, *Cardinal Signs possessing the Angles of a Nativity, makes the Native* [of any Condition or Capacity] *most Eminent and Famous in his Generation, and to do such Acts as After-ages shall admire him.* And from this Aphorism made in the Year 1661. he writes a Book in the Year 1684. to justify and promote the thing which he calls, *Cardines Cœli*, which is my present business to inquire into.

An Inquiry into J. G's Cardinal Errors.

THere are a sort of Men in the World, that whether they write or talk, do pretend it is for nothing else but Truth; of this Stamp and Noise, is the Author of our *Cardines Cœli*; as you may see in his fawning Epistle to the Learned Sir *E. D.* who, as he there confesseth, sav'd him from the Gallows. And indeed the whole Treatise is nothing else but a heap of Words and Jingle, nothing at all relating either to Truth in general, or that of Astrology in particular: It is like the common Dialect of his Discourse, Evasive and Treacherous. And for the first Eighteen Paragraphs in his Book, there is not a word to the purpose, and matter of the Treatise. And therefore I shall pass by all, till I come to that part of it, where he discourseth about *Cardinal Signs* on *Angles*, &c. which is the only thing I have undertaken to refute, according as he hath asserted it; for whatever the mystery of Cardinal Signs is, I am sure he hath a wrong Notion about the matter, and that not only the Nativities he builds his Aphorisms upon, but also those he brings to prove his Theory, are false. But before I begin to examine that Book, it will not be amiss for me

to

to lay down my Opinion, as an Axiom concerning the Power of Cardinal Signs.

Cardinal Signs ſignify nothing on the Angles of any Nativity, &c. *But Cardinal Signs on the Angles of a Nativity, and ſome of the Superiors placed therein, do certainly make Men Famous and Prodigious in their Generation. And ſo they do in thoſe Signs, tho not in the Angles.*

Whoever he is that pretends to Aſtrology, and denies the Power of Cardinal Signs, not only in Nativities, but in other general Affairs of the World, makes too much haſte to diſcover his Ignorance and Folly; and whoever he be that placeth more Power in them, than Authors and Experience allows and juſtifies, makes too much haſte to diſcover his Confidence; which indeed hath been in divers other things in this Art, the Practice of too many Profeſſors of Aſtrology; by which means we are at this day in ſuch a Labyrinth of Errors and Confuſion. For moſt of the Modern Authors [I call them Modern that have been within One or Two hundred years] have diſperſed Errors, and according to their Intereſt, ſo they were believed and promoted. Take an Inſtance in one; and that is the Learned Treatiſe of *Naibod* on *Alcabitius*, which hath made ſuch noiſe among ſome very Learned and Judicious Men. Concerning which Book, if I were to ſpeak my plain Opinion, perhaps it might not be convenient in this place; for I have a very ordinary Opinion of the Book, altho Learnedly done; and this for ſome reaſons of my own, diſtinct from the Opinion of others. And beſides, I could point out their Errors, and ſome of their Authors too, but that it is not my buſineſs in this place to meddle with thoſe things; but all in good time.

Why Cardinal Signs ſhould give thoſe ſtupendious and amazing Effects in Nativities, *&c.* that this Gentleman ſpeaks of, and yet not known to the Ancients, is a thing I cannot eaſily believe; neither is it at this day aſſerted by any but himſelf, and thoſe of our Nation, who were deluded into the belief of this idle Aſſertion. For the Cardinal Signs without Planets in them, are but empty Spaces in Heaven; and what reaſon there is, that thoſe empty Spaces ſhould be allowed ſo great and mighty a Power, if

if they have any such thing, must in my Opinion depend on one of these three Reasons, according to their Assertion. *First*, It must either reside in the Name, Power, and Virtue of the Sign. Or, *Secondly*, In the Nature and Power of the fixed Stars that are in those parts of Heaven. Or, *Thirdly*, As being the Medium, and two extreams of the Ecliptick. As to the first, I disown it wholly, not allowing any Mystick Power to the Name of *Aries*, *Cancer*, *Libra*, or *Capricorn*, nor any more Power and Virtue to that part of Heaven so called, than to any of the parts of the Zodiack besides; for we all know, that the Names of the Twelve Signs, are but what the first Inventers imagined those Constellations to be like, and have therefore called them by these Names. And what is more, those Constellations and Parts of Heaven that did possess those points at the time when these Signs were so named, are either by the Precession of the fixed Stars, or Retrocession of the Equinox, divolved from those Points, near a whole Sign; as in the Sign *Aries*, which takes its Name from the *Ram*, the Figure of which Creature is described in that part of Heaven; and I judge at that time was in, or near the Point of the Equinox; but now the first Star in that Constellation, and known by the name of the first Star in the *Ram's Horn*, is in 28 degrees of *Aries*, and about 30 or 40 minutes. So that if the Figure of this Creature gave a name to the Sign, and a power to the Part of Heaven; then the Precession of the fixed Stars hath quite altered the Case, and it is slipped away into that part and space then called *Taurus*, and so of the rest; niether do I care by what Names you call the Signs, so I can but tell what you intend by them, and that we may by those Names know how, and where to find the Seven Planets by their motions dispersed throughout the Zodiack. But besides, the empty Spaces of Heaven were never yet pretended by any Man, to have any the least Power imaginable, without the presence of the Planets or fixed Stars to illustrate them; and so far I do allow them, and no further.

Secondly, As to the power of the fixed Stars in those Signs, I think no Man will lay the stress there, because there are no such thing in two or three of them, unless they will make such Stars as have great *North* or *South*-Latitude useful in this Case, which I am very unwilling to allow in Nativities; for the fixed Stars that have great Latitude, can have but little force in the Angles of a Nativity; and I hope no Man will deny, that the point they call

call the Cusp of the House, must be in the Ecliptick, whether in the Horoscope, or Mid-heaven, or the opposite Points. In the Sign *Aries*, there is not a Star of the first Magnitude, nor any of the second, but the *Head* and *Girdle* of *Andromeda*, and they having *North* Latitude, about 26 degrees; however, if they were nearer, I should not look upon those Stars able to illustrate a Space of Heaven, sufficient to give it such a Power, seeing there are Stars far more considerable to that purpose in the Zodiack, tho not in Cardinal Signs. In *Cancer* we find none of the first Magnitude, but *Syrius*, or the *Greater Dog*, and that Star is about 40 degrees from the Ecliptick with *South*-Latitude, which is a little too far to have this power here pretended. The rest are all of the second Magnitude, and they are the *Bright-Foot* of the *Twins* in the beginning of *Cancer*, with 6 degrees 30 minutes of *South*-Latitude; and the Star called *Hercules*, with the *Lesser Dog*, having about 16 degrees of *South*-Latitude; there are others also, but, I think less serviceable to their purpose than these are, if, they depend on the Power of fixed Stars. In *Libra* there are two of the first Magnitude, the *Virgins Spike* and *Arcturus*; yet none but the *Virgins Spike* serviceable in this Work, as being near the Ecliptick, and hath but little Latitude; but *Arcturus* hath above 30 degrees of *North*-Latitude, and doth rise with the middle of *Virgo*. And when the beginning of *Libra* ascends, that Star is a considerable distance above the Horizon, and not to be said in the Ascendant; and besides, it culminates with the beginning of *Scorpio*, and for those reasons no ways serviceable. In *Capricorn* there is also but one Star of the first Magnitude, the bright Star in the *Harp*, called *Lyra*, which hath above 60 degrees of *North*-Latitude; and tho in *Capricorn*, yet it riseth with the latter part of *Libra*; there are divers Stars more in that Sign, but all of the third Magnitude, and less, except that in the *Vulture*, called the *Bright Star*, which hath almost 30 degrees of *North*-Latitude. Thus you see there is but one Sign of the four, that hath an eminent fixed Star near the Ecliptick, which is the *Virgins Spike* in *Libra*; and tho it riseth with the 21st degree of that Sign, yet it sets with the very beginning. Hence, these things have no way with me to believe that the fixed Stars are able to make these Signs so famous and powerful, as my Virtuous Adversary doth assert, and endeavour to make us believe. For it is plain, That other Signs are endowed with famous and eminent

nent fixed Stars near the Ecliptick, and yet not taken notice of in this case.

Thirdly, If they will say, That their Eminence and Power lieth in being the Medium and Extreams of the Ecliptick, it is possible I may have some faith to believe that reason, and upon very good grounds too; but yet I wholly deny, That this reason can be allowed to prove the empty Spaces of Heaven to have any Power when on the Angles of a Nativity; as, perhaps, I may shew by example before I conclude this discourse. But the true Reason is, because when the Planets arrive at the two Tropical Points, they then reach to their utmost bounds Northward or Southward, and this is made the more remarkable if they happen to have great Latitude, *North* in *Cancer*, and *South* in *Capricorn*; by which means they exceed the Ecliptick, and obtain a greater degree of Declination; and for that reason, must have a larger course to run in our sight, if in *Cancer*, because they have a greater Diurnal Ark; if in *Capricorn*, the same to our Antipodes; and therefore a truly Regular Position in this Nature, is a Figure wherein the beginning of *Cancer* is on the Tenth, and the beginning of *Libra* ascending, otherwise it is but an Oblique Position; for if *Cancer* happen to ascend, it riseth *North-East* almost, and *Capricorn* its opposite Point, sets almost *South-West*. But the other Figure is not so Irregular nor confused, but hath the four Angles with Cardinal Signs, the Ascendant directly *East*, and the Seventh directly *West*, as the other two Angles are *North* and *South*, and yet all this is but an empty Bubble and Rattle, without the Planets are in those Signs to animate and illustrate the Figure. Nay, I will allow any Man to have those Signs on the Angles, and let but the Planets be in abject Signs and Houses, and see what sort of Figure that Man will make in the World, and how famous he will be in his Generation. The Equator, or the two Signs *Aries* and *Libra*, for no other part of it is or can be conceived in our Astrologick-way in the Ecliptick, but those two Points, because there the Ecliptick cuts that Line at opposite Parts; and there are none but those two Points of Heaven where the Planets can be, and yet at the same time be visible to the whole Earth; for the Sun in the Equator is visible to those [if any such are] that Inhabit within the *Artick* and *Antartick Circles*, and have the Poles in their *Zenith*; and so of the rest of the Planets, which no other part of Heaven can perform, but those only, which doth intitle

those

those Points to something more Eminent and Remarkable in their Position and being, then the rest of the Twelve Signs. With this likewise we may consider, That even by God's appointment, *Aviv*, or *Abib*, was the beginning of the Year, in the *Jews* Ecclesiastical Account. But in their Civil Account, they began the Year in *Autumn* in the Month *Tisri* or *Ethanim*; so that both those Points of Heaven were made then the Standards for Time, and the Measures of their Years, before the Astronomers were able to tell the World, that their Year did contain 365 days, 5 hours, and about 50 minutes. There might be many more Arguments raised of this nature, to prove, that these Signs and Points of the Equator are both Eminent and Remarkable, as that of their primary Power and Precedence in Mensuration and Trigonometrical Problems in the Doctrine of the Sphere. Their Primacy and Authority in giving that motion that is the measure of Time in Directions. Their Primacy and Supereminence in admitting no Parallel, and being the only Standards of Equity to the whole World, as being the peculiar Points that gives equal Day and Night to all the Inhabitants of the Earthly Globe. Likewise their Fertility and prolifick Endowments to all those Places that are Situate under that Line, and have those two Points in their *Zenith*; yet I do not attribute that fertile Power to those Signs of Heaven, and those individual Points of the Ecliptick and Equator, but to the Rays of the *Sun* who is the Author of all Generation and Production, and always brooding in, or near their *Zenith*; from whose heat [by which the Terrene Menstruum is fermented] the fertile Earth sends forth its Emergent Product, and also hastens their Maturity; and not only the Parts of the Earth that lies near, or under this Line, but all the World over, even to the Poles also; for when the *Sun* returns from *Capricorn*, and approacheth the Equator, it puts a Generative Ferment into all the Seeds of Nature, exciting Animals to Procreation, and the Earth to Production, as *Quercetanus* well observes. *Lastly*, That which is as remarkable as any thing I have yet mentioned, is, that as these Points are the Standards of Time, so they are of distance also; for all Zodiacal Parallels are measured from the Equator, and from no other point nor part of Heaven; but of what use they are in Astrology, few understand, either their Nature or the Operation in the Mechanical part; therefore I shall say no more thereof.

Thus you see our Ancestors had some reason for believing the Cardinal Signs, so considerable in their Astrological Observations and Judgments on Nativities, and when they found Planets therein placed, which according to their Positions did, and always will give things remarkable according to their Nature. As for example, In the Inclinations and Qualifications of the Mind, which is the Rudder to steer the Body with. *Ptolomy* tells us, That the Signs add much to the Temperature of the Mind; but how? Why they are those Signs wherein *Mercury* and the *Moon* are placed. And then he tells you of Tropical, Fixed, Bicorporeal, *&c. Lib.* 2. *Cap.* 18. And the same things are preached also by *Campanella*, *Lib.* 4. *Cap.* 7. *Artic.* 1 & 2. So says *Junctine* likewise, *Pro qualitate animi igitur, considera Locum Mercurii & Lunæ quæ signa occupent.* Specul. Astr. fol. 50. Col. 4. Neither is *Cardan* silent altogether in this thing, but speaking almost the same words, *Duode Exam. Genitur. in tertia, in Octava, in Nona & aliis Nativitatibus.* *Secondly*, In Diseases, if those that signify their Infirmities are in Cardinal Signs, they certainly give the more violent sort of Diseases, and such as are hard to be cured, as the *Leprosy*, and other Leprous and Cutaneous Diseases that spread the whole Body over, and sometimes Cancerous Accidents. But all these must be either when the Luminaries, or Significator of the Disease, are in those Signs and Parts of Heaven, *Vide Ptolomeum in Lib.* 3. *Cap.* 17. And of the same Opinion is *Albubater*, That it is the presence of the Planets in the Signs, not the Signs themselves, that give the Disease or Diseases, *De Nativita, Cap.* 63. But *Thirdly* and *Lastly*, That which is more to my Business, and will point to the Matter in hand, is that thing of Dignity and Preferment, in which Case no Man ever laid the Cause and Ground of it yet in the Signs of Heaven, but the Planets and their Positions, till my Worthy Friend *J. G.* begun to set it on foot. Neither *Junctine*, nor *Omar*, nor *Ptolomy*, nor *Campanella*, nor *Cardan*, nor *Alkobali*, nor *Guido Bonatus*, or any other of them that have come to my hand, have given any countenance to such a kind of Judgment as this is beforementioned. And to give one Text for all, from one of their eldest Authors that they so much admire, [I having spoken enough of *Ptolomy* before, one whom he talks of, but knows nothing of the Man, nor his Matter] and that is *Alkobali*, De Judi. Nativit. Cap. 30. de dignitate, *Aspice decimum & dominum ejus & partem Regni cum suo domino, & Solem in Nativitatibus diurnis, Lunam in Nocturnis, &*

scias

scias quis ex eis habeat plures dignitates, quia si fuerit inter illum, qui plures dignitates habuerit, & dominum Ascendentis Alictisal, vel Commixtio aut Configuratio, erit Natus homo Regius, & ex regno ditescet & summum honorem consequetur. Observe (says he) the Sign of the Tenth and his Lord, and the Part of Dignity and his Lord, with the Sun in Diurnal Nativities, but the *Moon* in Nocturnal; for if there were Commixtion or Configuration between that Planet that hath most Dignities, and the Lord of the Ascendant; he that is then born shall advance to some Power in Government, and shall grow Rich thereby. And to tell you the truth, this Author doth speak the same Language that they all generally give out for Doctrine in this Case; tho some may make little Additions of their own, yet none ever denied this, neither do I believe that Mr. *J. G.* will directly oppose it, tho I judge he thinks this discovery of his more excellent than that, but not so generally useful; for the former is to be considered in all Nativities, especially in Mens; but this of his in none but those having Cardinal Signs on all the Angles, which may amount to one or two in Twenty. However that is nothing against it, neither doth it impair the Invention, were the Aphorism it self true; which is plain to me, that it is not. But let every one believe as he likes. And so I come to his Arguments and Reasons, by which he endeavours to prove and enforce the belief of that idle Opinion about Cardinal Signs, *&c.* to be of themselves able to make any Native great and famous in his Generation. The first Eighteen Paragraphs of the Book being spent only in Words and Noise, without any Relation to the matter in hand, he comes at last to lay his Principle and Thesis in the Nineteenth Paragraph; he tells us there in plain words, that it is so famous and remarkable, that it wants nothing but *Belief* and *Proof*. Pray, what do the most absurd Errors want besides, or stand more in need of than those two things; nay, let Errors be but believed, and a little proof will serve turn among those Converts. And to say the truth, he doth as good as tell us in those words, That Antiquity doth not in the least own or protect it; and whether the Modern Astrologers would own and believe it, or not, he was in some doubt. For it is certain, that which wants the *Attestation* of *Antiquity*, and the *Consent* of *Modern Astrologers*, is a perfect Innovation, and wholly strange to those of that Profession. And the very words of this Paragraph puts the whole matter into doubt.

Neither

Neither is the twentieth any ways to the purpose; for the *Moveable Feasts* of the *Church*, the *Jewish-Passover*, *Feasts* of *Tabernacles*, and *Unleavened Bread*, that he there talks of, are no more to his *Cardinal Signs*, than the Mist before *Adam* that went up from the Earth, was to the last wet *Summer*, or the Children of *Israel*'s going through the *Red-Sea*, to the most Renowned *Salisbury* Race in 1688. But when he talks of our Blessed Saviour's coming into the World, and also suffering under Cardinal Signs, 'tis a sort of Cant that I do not well understand. If he means by that, a Conjunction of the Superiors, *that is false*; for the Conjunction that preceded the Birth of our Saviour, was in *Gemini*, *Alfred. Ebesan. Chron. Cap.* 54. If he means that he had Cardinal Signs on the Angles of his Nativity, at Birth, *that I deny*; for *Cardan* and *Morinus* have no more sway on my Faith in that thing, than *Job*'s Arguments have for Cardinal Signs; and besides, a Learned Divine of our own Nation, did once believe that Position of *Cardan*'s having *Libra* ascending; but he altered his Opinion afterward, and made it *Sagitary*. However, it is my Opinion, That if the Angels in Heaven do not know when he will come, poor Mortals on Earth do not know when he did come; and 'tis a thing better let alone than medled with. For let any man but consider how we are put to it sometimes to gain the true time of a Birth of a Man or Woman, born in the same Parish where we live, and perhaps not forty years before; nay, and it may be not find it neither in the Conclusion, tho the time may be given as certain [and perhaps more too] as that of our *Saviour*, *Alexander* the Great, *Nero*, *Julius Cæsar*, and abundance of the old Popes, that they pretend to have by them, but most of them false; for the distance in time, the faults in Chronology, the obscurity of their Births, and the impossibility of having them transmitted [if they were then known] down to us true at this distance, are Arguments sufficiently rational to believe all those, or at least most of them are false and fictitious. And by the same Rule, his Confident Adventure [in his 21st Paragr.] that he tells you of, illustrated more fully on the Geniture of his Immortal Arch-bishop of ever Pious Memory, &c. was but a Delusion and Falsity put upon Mankind, and those in particular that are Studious in that Science; and that brings me to his Reasons grounded on Authority.

And the first he gives us, is from *Cardan*, Seg. 5. Aphoris. 129. *Absis Solis, ab Ariete ad Cancrum, Inhabitabilem reddit Australium partem, Boreslem*

Borealem autem habitare facit. A Cancro ad Libram, bene habitabitur Borealis & Australi dominabitur. A Libra ad Capricornum, Australis habitabitur, sed boreali parti minime imperabit. A Capricorno ad Arietem, imperabunt Australes Borealibus quasi desolatis. In *English* thus, When the *Sun*'s *Apogæon* moves from *Aries* to *Cancer*, it depopulates the *South* part of the World, and renders the *North* habitable. From *Cancer* to *Libra*, the *North* shall be well-peopled, and govern the *South*. From *Libra* to *Capricorn*, the *South* shall be well-peopled, but not govern or command the *North*. From *Capricorn* to *Aries*, the Inhabitants of the *South* shall have the Dominion over the Northern Countrys, they being as it were desolate. I think I shall have no great need to say any great matter to this reason in his twenty second Paragraph, neither would any Man but he, have brought this to prove Cardinal Signs on the Angles as he endeavours. And all that any Man can pretend from this Aphorism, is, that *Cardan* did believe the Cardinal Signs to have a great share in the Affairs of the World in general, and of the dividing and distinguishing the Parts of the World, to the times of their Rise and Ruin in particular. But that it hath any relation to Nativities, he that hath but half an Eye, may see the contrary; and he may as well assert from the same Aphorism, that every time the *Sun* passeth any of these Cardinal Points, there must be some great Action done in the World, and also Men born to do great things for the Foundations or overthrow of Government; and indeed the Aphorism seems to favour these, rather than the other of his; but to be plain, it concerns neither of them. But suppose I should deny the Authority of the Aphorism, as being a thing grounded on Supposition, the World being as yet too short-liv'd to prove one quarter of it; I believe it will much weaken *John*'s dependance on it; and to this purpose, pray consider whether the *Aphelions* are fixt or moveable, for our Authors are at a difference about that point, which is the main thing that *Cardan* hath grounded it on. Now, if the *Aphelions* are movable, then that of the *Sun* compleats its Periodical Revolution in almost 23000 years; but if they are fixt, then it hath no other motion than the Precession of the Equinox, which will compleat its Revolution in almost 25000 years; and the World at this time, according to the best Account from *Helvicus* and *Alstedius*, &c. hath not seen yet the number of 6000, so that we have above 19000 years to run through, before we shall be able [or others for us] to set their hands to the truth

of

of this Aphorism. A fine large Tract of time to compleat and prove the truth of an Aphorism, when we [I suppose] shall have no occasion to quote or use it: And shews *Cardan* as well imploy'd at the writing of it, as *J. G.* was, when he brought it to prove Cardinal Signs on the Angles of a Nativity, &c. and I think no Man that hath his Senses intire, will conclude the Arguments thence derived to have any sway to make impartial Men believe it. And for his discourse there of Baking and Brewing, it seems to me more remote from the matter, than what he said before; it doth indeed shew the power and force of Fermentation at the time of the Vernal Equinox; and yet I dare say *John* did never try the Experiment in the use of an Election to that purpose, tho he commends it to others. Nor did ever any Man yet say, That the Beer brewed at the *Suns* entrance into the Signs *Cancer*, *Libra*, and *Capricorn*, obtained any singular Approbation for Strength and Virtue, before that brewed at other times in the year.

The Text he hath quoted from *Ludovicus de Regiis* in his Twenty fourth Paragraph, is no more to his designed matter, than the Text of *Cardan*. And now I see, wheresoever he finds an Aphorism with the words *Equinoctial* and *Tropick* in it, he presently takes it by the Lugs, and presseth it into his Service right or wrong; and for those two words sake only, hath he brought that Aphorism to prove the foolery of his own imagination, when there is not one word in the Text to encourage it. And therefore I shall not dwell on these things that are so obvious and plain, but proceed to those things that are more idle, and more ridiculous.

I will put his 26th and 27th Paragraphs together, for the proof of which, pray observe what Aphorisms he useth, and consider with your self, what force there is in them to his end and purpose. *Quando Saturnus in Libra & Jupiter in Cancro fuerit, tunc magnæ in Mundo Mutationes contingent.* That there shall happen great Mutations in the World, when *Saturn* shall be in *Libra*, and *Jupiter* in *Cancer*, *Card. Sect. 7. Aphor. 6.* And is not this a very swaying Text to prove Cardinal Signs on Angles, to do those mighty things that my dear Joy, Mr. *John* pretends to. Is there any one word in the Text, that can be supposed to countenance such a thing? None as I can discern, but those two words, *Libra* and *Cancer*. And then with as good reason and success, he lugs in *Diospodius*, *Aph. 79. Signa Equinoctialia sentiuntur dominium habere superstitum Legum, &c.* That Equinoctial Signs are perceived to have

Power

Power and Dominion over Laws, Religion, Rights, and Ceremonies. And becauſe they have ſo, then both they and the Tropicks muſt *per ſe* on the Angles of a Nativity, do great and ſtrange things, ſays *J. G.* Why truly he might as well have pitcht on theſe two Texts to prove the Birth of the little *Prince* of *Wales*, his Maſter; or his *own Marriage* at *Wildhouſe*. For the word *Equinoctial* put to *Laws* and *Ceremonies*, do in my Opinion point directly at thoſe things, rather than Nativities in his Senſe. But becauſe we do allow the *Equinoctial* and *Tropical* Signs to have great Power in divers Caſes, when the Planets are in them, muſt we therefore allow them to do every thing, and have a ſhare in every Cauſe in Nature, purely by their own Power without the preſence of the Planets? 'Ts a Doctrine that I can neither learn or allow. And I dare be confident, that *J. G.* himſelf doth not believe the thing that he hath here endeavoured to put upon the World; he did it only to ſhew his Parts, and how he was arm'd with Arguments, and the Art of Perſuaſion, on which you may ſee he did depend in this attempt. But of all the marks of Confidence throughout his whole Book, recommend me to his 28th Paragraph; in which he hath really out-done himſelf, and not only ſhewed the World the Authority of his groundleſs Foundation, but his unskilfulneſs in *Grammar*, and his Confidence [I had like to have ſaid ſomething elſe] in affirming a thing without the leaſt pretence and ſhew of Authority in the very Aphoriſm it ſelf. Nay, I will go further, and challenge himſelf, or any man in the World to prove, that there is one Letter or Tittle in the whole Aphoriſm, that hath the leaſt pretence imaginable to prove any thing about Cardinal Signs, or any other of the Signs on the Angles, or the Cuſps of any of the other Houſes; which is a piece of unheard-of Confidence, for a Man to put upon the world at ſuch a rate, and make Authors ſpeak what they never thought or intended, nor will the words in the leaſt favour what he deſigns.

He quotes only four words of the Aphoriſm, *i. e.* Cometæ in Cardinibus, Regum mortes, &c. *Comets* (ſays he) *whenever they appear in Cardinal Signs, they betoken the Death of Emperors, Princes, Potentates, &c. Cardinal Signs you ſee, do ſtill carry a Signal of Wonder and Amazement in them.* By which you may ſee he lays the ſtreſs of the whole Aphoriſm on the word *Cardinibus*, which he renders for Cardinal Signs, and therefore pray take the whole Aphoriſm together, that you may ſee the Impertinence and Ignorance of the

Man. Seg. 3. Aph. 127. *Cardan. Cometæ immobiles Seditiones, mobiles autem Bella indicant ab Externis. In Cardinibus Regum Mortes in nono loco Religionis Jacturam, in Octavo vel Duodecimo loco Pestilentiam, aut Jacturam fegetum, in undecimo Nobilium Mortes.* Which is thus in *English:* Immoveable Comets give Seditions; but moveable Comets shew Wars between Nations; in the Angles, death of Kings; in the Ninth House, injury to Religion; in the Eighth and Twelfth Houses, pestilence and damage to the standing Corn; in the Eleventh House, the death of Noblemen. And now where, and by what word of all these we shall get power and room enough to lug in *Cardinal Signs*, I vow it seems to me impossible, unless we were animated with such Souls as honest *J. G.* was, when he wrote it. Oh my dear Joy! that ever thou shouldst translate *Cardinibus* for *Cardinal Signs*, and mistake *Cardinibus* for *Cardinalibus*. For it is plain, that *Cardan* means nothing else by *Cardinibus*, but the Angles of the Figure or Scheme of Heaven delineated in *plano*, because he mentions there also the other four Houses above the Earth, *i. e.* the Ninth, the Eleventh, the Twelfth, and Eighth Houses. Now, if *John* can but tell us, by what Rule in *Grammar*, by what Figure in Writing, or Construction, this word is to be thus understood in favour of his new-invented Principle, *alias*, whim of *Cardinal Signs* on *Angles*, I shall be ready to recant what I have written, and to give him not only the Right hand, but also the Service of my Pen once again to justify him: But I am sure he will save me the labour of both, and plead guilty to the Charge I have here laid before him. This Crime had been pardonable in a young Suckling, that is wantonly playing about the foot of *Parnassus*, and never had time to digest his Instructions and Rules laid down, and given him by his Nursing-Mother: But for an old Bell-weather that boasts his being snatcht from the Breast of *Minerva* at ten years of Age; *And yet for all that, says he, knows most words in* Thomasius *and* Rider; *and that he hath* Mars, *Lord of his* Ascendant, *and* Saturn *and* Jupiter, Almutens *of his Figure, which was so well-known to his Adversaries, that like* Snails *they* pull *in their* Horns *at the* least touch *of his* Pen, *and durst not peep out in their own Vindication.* Say'st thou so *John?* Why then perhaps upon that Presumption you undertook this mighty Work, to unhinge the Principles of Astrology with your *Cardines Cœli*, and throw Heaven out at Windows, by help of a New Invention from *Brick-Court*; or perhaps he hath got the *Circulatum majus Paracelsi*, which they say dissolves all Metals, and

may

may, being uſed and improved by ſo great a *Virtuoſo* as this is, eaſily diſſolve the *Angles* of a *Figure* into their *firſt Matter*, and from thence to make *Cardinal Signs* at pleaſure. Perhaps you will not believe this; why, theſe are no hard things in *John's* Religion, and I believe the *Prieſt* with his *Hoc eſt Corpus*, can do one as well as the other; *Ay by my ſpoul can be.* Thus you ſee upon what Authority *John Gad.* hath raiſed this mighty Structure of his *Cardines Cæli*; and to ſay the truth, the other parts of his Book are full as falſe as this is, tho not ſo obvious and notorious. For to tranſlate *in Cardinibus*, to be meant in *Cardinal Signs*, tells us in plain terms, it ſhews him to be Egregiouſly Ignorant, or Audaciouſly Confident, in offering ſo boldly to aſſert a thing without any Authority, that he muſt needs believe was underſtood by ſome body elſe as well as himſelf; for otherwiſe he had been ſafe. And ſo I will leave my old Friend Mr. *Cardinibus*, only deſiring him to take good notice of two Lines in *Marcel. Paling.*

Indoctum raro eſſe probum contigit, & atræ
Errorum in tenebras mentem Ignorantia trudit.

In his 29th Paragraph, he fetcheth an Aphoriſm from *Cardan*, as he ſays, if he doth not miſtake; which tells us, That *He, who is born at Noon, when the* Sun *enters the* Vernal Equinox, *will be great and famous, without other Teſtimonies.* And this Aphoriſm *John* ſays, is directly intended by *Cardan* for that very end that he here brings it; and that this puts the matter out of all Controverſy, and ſways the Balance on his ſide, becauſe at that time the Cardinal Signs poſſeſs the four Angles of the Celeſtial Figure, and make the thing as plain as a Pike-ſtaff. Now obſerve, this is as notorious as the other, and the thing alledged by him directly falſe; by which he hath ſhewed his accuſtomed Confidence to a hair again. For if *Cardan* had intended ſuch a Doctrine, as my Friend here brings it to prove, then he would have ſaid thus, *Whoſoever is born on this ſide the Latitude of* 54 *degr. the day the* Sun *enters* Aries, *will be Great*, &c. And to make it more plain to the *Engliſh*, he doth exclude *Berwick*, and all Places beyound it out of his intent; that is, he hath writ an Univerſal Aphoriſm, and yet hath excepted all *Scotland*, part of *Ireland*, moſt part of *Sweden* and *Denmark*, and divers other Kingdoms and Dominions out of it, which is indeed a ſort of Nonſence in it ſelf, and not to be charged upon *Cardan*, but another Man

that better deserves it. For *Cardan* lays down his Aphorism in plain words, and makes it both positive and general, which it cannot be in *Gadbury*'s sense that he here useth it for; and this is plain, because in the Latitude of 55 degr. when the first Scruple of *Aries* is on the Cusp of the 10th House, the first degree of *Leo* ascends on the Ascendant, which puts the Aphorism quite out of doors, to all them People in that Latitude, and beyond it, if *J. G.* is to be believed; when *Cardan*'s *Aphorism* [if there is such a one] intends nothing else but the *Sun* in the *Equinox* and *Mid-heaven* together. So that the thing is plain to every one that will but consider, That whatsoever he here brings in under the notion of Authority, is all of it strain'd and forced beyond the intent of the Authors; as you may see more plainly in his following 30th and 31st Paragraph.

And here he comes to a close Proof of the Argument, and this he says, is from his noble *Firmicus*, in the Nativities of *Pindar*, *Archilocus*, and *Archimedes*, Fol. 173 & 174. And these three famous Men are but in two Nativities, and those two no ways brought to prove Cardinal Signs, but that the *Conjunction* of *Mars*, *Venus*, and *Mercury* in *Libra*, in the Ascendant, in *Opposition* to *Jupiter* in *Aries* in the Seventh, in the Nativities of *Pindar* and *Archilocus*; and the *Conjunction* of *Mars*, *Venus*, and *Mercury* in *Aries*, in *Opposition* to *Mars* in *Libra*, in that of *Archimedes*, do produce great Men, and those of excellent Parts; but this was not from the Cardinal Signs [tho I do allow the Positions to be the better for being in those Signs] but from the Planets in those Houses and Parts of Heaven; and on that and that only, doth *Firmicus* lay the Effects of the Position, as you may see, *p.* 173. But it was pretty odd, that they two should have both one Nativity, *i. e. Pindar* and *Archilocus*, and happen to be born in one and the same Minute, which if true, is a mighty Confirmation to Astrology; and that too confirmed by another example of *Demosthenes* and *Hermodorus*, who were also born together, as *Firmicus* says. But if *John* hath no better Arguments and Authority to prove his Hypothesis by, than these, he had as good give up the Cause; for I believe *Firmicus* knew the Nativities of *Demosthenes*, *Hermodorus*, *Archimedes*, *Pindar* and *Archilocus*, much about so well as *J. G.* did Judge *Hale*'s, Sir *Freeb. Holles*'s, *Oliver Cromwell*'s, *Charles Gustavus*'s, King of *Sweden*, and the *French King*'s, in his Collection of Genitures, with forty more that I could name, if occasion serv'd. And in his 33d Paragraph; after all these Assertions, he says, *He knows no reason why his Aphorism should not wear the Livery and Cha-*

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ter of Truth; unleſs it can be proved, that Perſons have been born with Cardinal Signs on the Angles of their Genitures, and lived to years of Maturity, and have not been famous in one kind or other, *i. e.* for Honour or Diſhonour, Vice or Virtue, Wealth or Poverty, Learning or Ignorance, Courage or Cowardice; and if ſo, then the complaint brought againſt him is unjuſt.

To this I anſwer, The Propoſition is very unfair, for there is no Man born into the World [or at leaſt ways very few] that keeps the exact Medium of his Birth, but either falls below it, or riſeth above it, and ſo hath more of Honour or Diſhonour in his Generation; and for Learning or Ignorance, I wonder he ſhould talk of that in this Diſcourſe, when he knows that depends wholly on the *Moon* and *Mercury*. And I utterly deny [and he knows it to be true] that any man had ever more of Cowardice or Courage, for his Angles being poſſeſſed by Cardinal Signs; for the one depends on the Rays of *Saturn*, and the other on the Beams and Power of *Mars*. And that of Honour and Diſhonour, Poverty and Riches, depends on their peculiar Cauſes, and no ways concerned with the Cardinal Signs on the Angles; yet I grant that the Cauſers of theſe things being in thoſe Signs [no matter what Houſe they are in] may make their Effects more remarkable and famous. And ſo my Friend *John* leaves his Authorities, and falls in with his Antagoniſts about other things, which I ſhall over-hale, becauſe there are ſome things that will yield matter that is worth reading, eſpecially about that of his own Nativity, and the reaſon of his Impriſonment; as you have it in his 34th Paragraph.

Where he tells us, That he did foreſee his being in the Popiſh Plot in 1679. twenty years before it fell out, and that by his own Nativity. Why really *John* this was a mighty Argument of your Skill; but ſuppoſe I ſhould not be able to believe it? Why, then I judg he will rebuke me ſharply for it, becauſe he printed it in his Doctrine of Nativities, more than Twenty years before, and thereby it appears to be certainly true, it falling out exactly according to the time there mentioned in the Table of Directions, which was the *Medium Cœli ad quadratum Solis*, falling on the 12th Houſe of his Figure at Birth, which ſhewed Impriſonment, and the Frowns of Great Perſons. Ay, that is to the purpoſe, falling on the Cuſp of the Twelfth, which is a plaguy corner of Heaven. And yet for all this, I do not believe one tittle of it; and I will tell you why, in a very few words; I cannot believe it, becauſe every Square or Quadrate

drate in any Circle, ought to consist of 90 degr. and no more, whether in *Mundo* or *Zodiaco*; but this worthy Gentleman makes this of his to consist of 123 degr. and a few minutes, which seems to me an odd sort of a Square; and indeed I wonder how many such Squares he, or any other of those Philosophers will make in a Circle of 360 degr. For the proof of this, do but observe, They all allow that there are but 90 degr. between the Midheaven and the Ascendant, which makes up the Square, Quadrature, or 4th Part of the Circle; so that the *Sun* must come to the Ascendant, before the Midheaven comes to his Square; but at that time, when my old Friend says the *M. C.* came to the □ of ☉; the *Sun* was 33 degr. and more from the Horoscope; and to say the truth, the Midheaven to the Square of the *Sun* in ♐ G's Nativity will not come up till about 85 or 86 years of Age by his Figure, which is [to be plain with you] false. 2*dly*, I cannot believe it, because the *M. C.* to the □ of ☿ should have been as Malefick, and of as ill import as the □ of the ☉, because he is in ☌ with the ☉, and his Square falls also on the Cusp of the 12th House, and yet no trouble of the Nature and Quality of that in 1679. when he was in the Plot to Murder *Charles* II. Nor did his *M. C.* to the □ of ☿ in 1685. ever give him any thing of the Nature of the Direction at that time. And besides, why should not the Mid-heaven to the □ of ♃, at about 24 or 25 years of Age give Imprisonment, and the Frowns of Great Men, Bishops, and Lawyers, by the same Rule that the ☉ did it afterwards. I know he hath no other Sham to excuse it with, but by saying, it did not fall on the Cusp of the 12th House; a plaguy kind of an Argument, and one would think it is sufficient to convince any man. But 3*dly* and *Lastly*, I cannot believe it, because he lets the Midheaven pass by the Body of ♄, which is a real and visible Direction, and a most fatal one too in all Nativities, either to Life, Liberty, or Reputation; and trumps up an imaginary Direction, which there is no such thing in nature. I know I shall have Enemies in this case, and therefore I will put it fairly to them all. Pray, *Gentlemen*, which do you think is the most proper Direction to throw a man into Prison for betraying the Nation, endeavouring to bring in Popery [this is plain upon him, for he turn'd Papist afterwards] to Murder the King, and such like Crimes; *the Mid-heaven to the Body of* ♄, *or to the* □ *of the* ☉? If the □ of the ☉, then what did ♄ give? if ♄, what did the □ of the ☉ give? For you have not Accidents for both Directions; and at that time, when he makes the *M. C.* to the Body

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of h to be in force, was he top and top-gallant; then it was *every one pull'd in his Horns at the dash of his Pen, not daring to appear in their own Vindication*, Prog. to his *Alman.* 1669. Where it is plain to me, that one of these two Directions is false, they being both expired, and but one Accident, 2*dly*, That his own Nativity is false, and that he never knew yet how to correct it. And 3*dly*, that he did not understand one word of the truth of Astrology more at the writing of his *Cardines Cœli*, than at the printing his Doctrine of Nativities. And for the other part of this 44th Paragraph, that I have not touched on, 'tis all false, and a lye; and I will instance in one thing. *He says he doth esteem it all mens Duty to be Obedient to the Lawful Established Government, both in Church and State.* Here he hath plainly given himself the lye; for in 1690. he was catcht at the Post-Office in sending a Treasonable Letter, in which was a Popish Declaration, and a Scandalous Copy of Verses on the King and Queen, which he promised in his Letter should be printed speedily: In short, there was enough to have hang'd twenty men in the two late Bloody Reigns, and yet this *Gentleman* escaped; and how many of such Letters he did send, that were not catcht, he will not tell us, I suppose; and was this obedience to the lawful Government? Yes, without doubt; and do but call at *John's* Office of *Sedition*, and there you shall find a Popish Casuist shall make it as plain as the Nose on your Face. *But*, I suppose, John *meant, that it was all mens Duty to be obedient to the Established Government that would set up Popery.* A very honest, conscientious Fellow, and a true Subject to a Protestant Prince; ha! Mass *John*, is that true? *Vix Credo.* But by this you may easily guess, whether what he says is to be believed, or not, let him fawn and dissemble with the Government in what Language he pleaseth. Nay, I dare be positive he will not take the Oaths to Their Majesties, as appointed by Parliament, he is so good an *Englishman.* But talk about *Charles* the Martyr, and his immortal Arch-bishop, and there you hit him; if you would know the reason, 'tis because their Religion is all of a piece. And yet further, let him but observe his own words in the 56th Paragraph, *Where is our Love to Christianity*, (says he) *or the blessed Author of it, who hath taught us better Lessons, than to injure the Quiet of another, or to cast fiery Bombs at the Innocent, and this without first asking a reason of the Difference, or fairly proclaiming War?* and so on in the following Paragraph. It seems it was an Injury at that time to fall upon *Him*, without giving either warning, or shewing Cause why. But he had forgot that in 1687. when he did be-rebel and

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Villan me in print, when [I ſolemnly proteſt] I gave no Cauſe nor Occaſion; only his Zeal for Popery and the Holy Cauſe, prompted him on to abuſe me without a Cauſe, and to ſhew himſelf a malicious, envious Fellow. And in that humour I leave him quarrelling with *Gaſſendus*, and trifling with his Reader, and come down to his 80th Paragraph, where I find him very angry with his Adverſary for thinking he was a Papiſt; which doth indeed ſhew the ſtrength and excellence of that *Gentleman*'s Judgment; for *Gad.* did really turn Papiſt afterward.

And here let me beg my Readers pardon for my departing from the Text; tho indeed it is not my fault, for I am ſtill purſuing his matter; by which you may ſee what ſhift he makes to leave the Cardinal Signs, and lug in an Argument to ſhew his Cardinal Errors, his Religion I mean. And for above a dozen Paragraphs together, he doth merrily Ridicule the Enemies to Popery, and thoſe that believe the ſtory of Pope *Joan*. Concerning all which, I ſhall only make theſe Remarks following, not being willing to ſpend Paper and Time upon ſo idle and fooliſh a thing, as *J. G*'s Religion. 1. Then, Let us obſerve how peeviſh he is in the 82d Paragraph, and how unwilling to be counted a *Papiſt*, and what Shrugs, Shams, and Quibbles he uſes to evade the Story: And at laſt, to convince us that he is no Papiſt, he tells the World they may ſee him at the *Abby*-Church very often at Divine Service [not a word of the Sermon] which without doubt is a ſpecial way to prove a man a Proteſtant; as if no Papiſts came thither; but who hath ſeen him there in the laſt four or five years, ever ſince he uſed to go to Maſs, and was Father *Peters*'s Convert; ever ſince he told Cap. *C.* that Popery was the only true Religion; and to ſum up all, ſince he was Married by a Popiſh Prieſt at *Wildhouſe*. 2*dly*, In all the Paragraphs, where he hath complained of his hard uſage, under that report, ridicul'd Popery after a ſham ſort of a way, his laughing at the ſtory of Pope *Joan*; how *Dangerfield* and *Care* had be-papiſted him; how *Coley* had ſent him to his Beads; and how he was burnt twice in Effigy with the Pope; yet this is remarkable, in all that ridiculous Stuff, he doth not ſay, *He is no Papiſt*; only endeavours to ſham a belief upon us, as he would do this of his *Cardinal Signs*. 3*dly*, If he was no Papiſt, why did he always forget to put in the Fifth of *November*, by the name of *Gunpowder-Treaſon-day*, which he did many years together; and yet I have heard him ſwear he forgot it; but I know what he, his Oaths, and his Promiſes are, eſpecially in all thoſe things, when

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and where the Popish Cause is concern'd. If he was no Papist, or a Well-willer to it, why did he always herd with the Priests of that Faction, and with others publickly known Papists, and in their Company talk impudently in defence of them and their Church, as I my self have heard? If he were no Papist, why did he endeavour to make so many Converts to that Persuasion? But if I do not name who, I know his faculty of swearing, By Heavens 'tis a lye, will be the answer. 1. Then he endeavoured to Convert Mr. *B.* a Divine of the Church of *England* to the Popish perswasion, which his puny Parts was not able to do; then he went with him to a Learned Gentleman in the City of that Persuasion, who did his endeavour to convince and convert him, but it would not do; then he went with him to that learned Gentleman, Dr. *G.* who did [said Mr. *B.*] say as much for that false lying Religion, as any *Casuist* of them all could do, and after they had exchanged some Sheets of Paper in Controversy, the Doctor let his expected Convert rest in his own Persuasion. At this my Friend *J. G.* was very angry, and with taunting Language told Mr. *B.* that he did believe he must at last of all be forced to have him to Father *Petre*, and Father *Ellis*, two Notorious and Arch-Traytors, at that time very famous and industrious to destroy the Protestant Religion, and subvert the Laws of the Land. Another *Gentleman*, was one Sir *R. P.* whom he also did persuade to turn Papist, and told him it was the only rising Religion; and he did foresee by the Stars from the ☌ of ♄ and ♅ in ♌, that it would root out the *Northern Heresy*, and be the Universal Faith over all *Europe*; and therefore did advise him to turn betimes, and be an early Convert, which was the best way to Preferment when the Government came into Catholick Hands; by which you may see on what Topick this worthy *Gentleman* builds his Religion, and what made him at last turn profest Papist; upon the whole, it admits of a seasonable Query, Whether or no this were not down-right Treason, according to the Antient Laws of the Kingdom of *England*? 4*thly*, Do but consider, what a bustle he hath made in nine Paragraphs about Pope *Joan*, the Petticoat-Prelate. In which I do observe two things; 1. What a pretty sort of endeavour he useth to put the whole Story into doubt and question; how many shams hath he lug'd in by head and shoulders, to amuse the Reader about it? How many Objections are there raised, to make the thing seem improbable? How many Doubts propounded in reference to her Quality of State, and her pregnant Condition, to render it impossible? How many People hath he there reflected on

as Nonconformists, and others, to abuse them with his Language, and us by the imposition of his Arguments? How many Suppositions hath he put by way of proof to what he intends, when indeed he had no proof to the least tittle of his Objection to the Story, but the Zeal of his Soul for the Popish Cause, and his Malice to Protestants, he at that time believing as the Church believed. I confess, the way he hath taken, is a fine Sham-argument, tho not to convince them, yet to stagger People, and make them believe it was an abuse upon Holy Church. And by this way of argument, I dare to swear, I could perfectly defend, clear, and justify a certain Sinner within a mile of *College-green*. For example, suppose a man hath a good Irish, comely, gentile Woman to his Wife, what need hath he to go a Whoring? Or, who can believe he would tempt another man's Wife to leave her Husbands bed, and cohabit with him? Who can imagine he should bring a Whore into his House under his Wive's Nose, and get her with Child, and then have her out to Mrs. *Wright's* to lye in? Who will believe that when the Woman was up again, he should seek to destroy her? Who would judge a man that came to Prayers to the Abby, as a Protestant, should ever Plot to Murder a King, as good a Protestant as himself? And can any man be perswaded, that he who hath made so much Noise about Duty and Allegiance to Kings, should *be eaten in a Plot* about two year ago, to destroy one of the *best Kings* in the World, only he is a *Protestant*, and that *John* hates. Certainly no man will believe, apprehend, or imagine one word of this to be true, because it doth not seem needful, requisite, or necessary. Thus I think I have cleared that *Gentleman* from his Sins, as well as he hath confuted the Story of Pope *Joan*, only in fewer words. And 2*dly*, to shew the Papists, that what he did now by a side-long glance as a Protestant, was to let them know, he would undertake any thing bare fac'd, as a Papist, when they should have courage enough to set up Popery by a Law; and to let them know, That he would Be-heretick the Protestants, and Church of *England* then, as he had heretofore *Be-rebell'd* the Nonconformists. And if you read his *Reply*, p. 8. and divers other places in that Book, you will find his Arguments for so doing; where he doth as good as tell us, That all those who were against setting up Popery, and thwarting that Kings designs, were down-right *Rebels*, *Traytors*, and *Heretiks*, and fit for nothing but *Jayles*, *Faggot*, *Gibbet*, and *Ax*. Thus hath *John* vindicated the *Pope* and Chair of *Rome*, from those Aspersions of Temporal Whoredom, which was a good Emblem of

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her being the Spiritual *Whore* of *Babylon*; that there was no such Creature as Pope *Joan*, and by consequence no Bastard: But I had rather he had spoke something [tho not half so much] about the other *Joan*, he knows who, *and to have known he had never gotten me.* But, alas poor man!

At last he is pleased to quit this worthy *Lady Pope's* Affair, having done like a good dutiful Child to his *Spiritual Father* and *Mother*; *Hic & hæc, Papa & Papilla*, a Pope of the doubtful Gender, the Infallible Father of an unspotted Church, the bountiful Treasurer of the Mercies of God, Master of the Office for Prayers and Benedictions, where none perish but they that are poor, and want Money. It was this Holy Mother that *Jim* went backward to cover her Nakedness, and discover'd his own; an old Jilt deluded the poor Gentleman into her Quarters, decoy'd him to a tryal of Skill, and then turn'd him up like a ragged Colt on a Common, that is fit for nothing but the Pound when he breaks Hedges. But he is never long to seek, either a new Mistriss, or Religion, being always afflicted with a grave Gentlewoman for the one, and a large Conscience for the other. While, says he, in the 93d Paragraph, like a Munkey in a Crab-tree; he takes a swindging leap from his Holy Mother, Pope *Joan*, to his dear and beloved *Urania*, and at once he throws himself both into her Bosom and Acquaintance; when perhaps, if the truth was known, the poor Gentlewoman never heard of him in her days before; but no matter for that he says he is a Retainer and Domestick in her Family, and if you will believe him, can take upon him what Office and place of Trust he pleaseth; sometimes he is her *Secretary*, by and by he is one of her *Privy Councellors*; sometimes a *Porter* at her Gate; and sometimes you shall find he is one of her *Bullies*; for in what shape soever you see him in, you must be sure to construe him a Servant, and a Man of mighty Power in the Court of the *Divine Urania*, the *Glorious Urania*, his *Dear Urania*, that will deny him nothing. Now, if I were in *Urania*'s place, and should hear him *Court*, *Flatter*, and *Fawn*, as generally he doth, I should judge him come to *Beg*, *Pick my Pocket*, *Rob* or *Cut my Throat*, because such Language is always useful and necessary, before the Perpetration of those private Villanies. But in the 95th Paragraph he tells us, That *Urania* is a *Virgin* and *Scythis*, which is the greatest wonder of all, *And so acquainted with her so long, and so intimate as he says he was*: And so I leave him in the Embraces and Enjoyments of his Spiritual and Celestial Ladies, and come to the next

thing remarkable, and that is, he tells the Readers those *Aphorisms*, called the *Centiloquium* of *Ptolomy*, are really owned to be *Ptolomy*'s; which I positively deny, and will do my endeavour to make my Assertion good; and this for two Reasons. 1. To shew the young Students how they may shun the common gross Errors. And 2*dly*, to let the World know I do not dissent from the common Practice and Method, without good Reason and Authority.

Every Textuary Author, that writes upon any Science, Art, or Subject whatsoever, doth generally take care that his Matter be all of a piece, and not one place or Text to thwart another, one Principle directly opposite to another, and a general incoherence throughout his whole matter; for if so, then no man will be able either to understand him, or receive any Benefit or Information by his writings. And whosoever reads the *Quadripartite* of *Ptolomy*, will soon judge that he was not a man likely to be guilty of such an Absurdity, or weakness in his Judgment and Reason. And therefore for the better clearing of the matter, I will take the pains to compare some of those Aphorisms, with some of the Texts in his *Quadripartite*. And before I begin, let me take the liberty to make this Observation upon that great man, and those Aphorisms said to be his. In those 100 Aphorisms, we find 16 that do in particular refer to, and concern Elections, divers Horary Questions, and some Decumbitures, &c. yet [notwithstanding the Aphorisms seem to be written with a sort of Authority] *Ptolomy* hath not written one word of any of those parts of Astrology, nor given the least countenance to them in any of his Writings, which to me seems very strange, that he hath not throughout his *Quadripartite*, made the least mention of any such thing, nor any reference to any such Book, which we may suppose a man so well skill'd as he was, would have done, if he had designed to have wrote any thing of the like nature, and therefore to give some broken, imperfect Sentences about any Science, that we know he was Master of, is to tell the World, that either he knew no more, or at leastwise if he did, was maliciously resolved to hide it from Posterity; which uncharitable Opinion I cannot be induced to believe, no more than that they are his Aphorisms, and by him penn'd; which I dare be bold to say, they were not. But perhaps some may say, That he may have written something of that nature, which might be lost; 'tis true, such a thing might be, but then there would have been some Reference to it in some of his Writings, as he hath in Chap. 6. of Book II. in his *Quadripartite*, *De genere Eventuum*, where he

he hath made mention of a Book that is loſt, *i. e. Liber Magnæ Compoſitionis*; but not a word of any elſe, as I could meet with. And ſo I come to conſider the Aphoriſms themſelves.

In the 37th Aphoriſm, 'tis ſaid, *That they who have* ♈ *or* ♎ *aſcending ſhall be the cauſe of their own Death.* Which is directly repugnant to the Doctrine delivered in the Chapter, *De genere Mortis*, Book 4th, of his *Quadripartite*, where he makes no uſe of any of the Houſes in his Judgment about Death, but the *Midheaven*; neither doth he take notice of the *8th Houſe* in any thing that relates to *Death*; and it is upon the myſtick Power of that Houſe, the 37th *Aphoriſm* is founded. Now, if he had thought the obſcure Houſes had any power in that thing of Death when he wrote his *Aphoriſms*, he would have certainly made ſome diſcovery of his Opinion, when he was writing that Chapter, *De Morte*. But neither in that, nor the other of Diſeaſes, doth he take any notice of it in the leaſt. But the reaſon of this Aphoriſm is, Becauſe, when ♈ aſcends, then ♂ is Lord both of the Aſcendant and Eighth Houſes; and when ♎ aſcends, then ♀ is Lady of both thoſe Houſes; ſo that the Lord of the Aſcendant, being Lord of the 8th Houſe, makes the Native ſome way or other, the Cauſe and Author of his own Death, which is an abſurd thing to believe, and that the Houſes ſhould give a power to the Stars, becauſe the Signs [appointed them for their Houſes] happen to be upon thoſe empty Spaces in the Heavens, which they call Houſes, the whole Scheam being divided into twelve equal parts; and do you think this is not a very likely ſtory, and that *Ptolomy* doth agree with *Ptolomy* very well? What ſay you? I ſhould alſo have obſerved, that in the ſame Aphoriſm, it is ſaid, *He that hath* ♑ *or* ♓ *aſcending on the Horoſcope, ſhall be the cauſe and author of his own Preferment and Advantage; and the reaſon is*, becauſe the ſame Star is Lord of the Firſt and Tenth Houſes, which is directly oppoſite to *Ptolomy*'s Doctrine in the Chapter, *De Dignitate*. And ſo is the 46th Aphoriſm.

The 76th Aphoriſm diſcourſeth about violent Deaths, and lays the cauſe of the violence to the charge of ♄ in the Tenth; and yet the Native [forſooth] muſt dye of ſuch a Death, as the Sign on the Cuſp of the Fourth ſignifies. If it be an *Earthly Sign, he ſhall be knocked on the Head by the fall of a Houſe. If a Watery Sign, he ſhall be drowned.* But if a *Humane Sign, he ſhall be Hanged.* And at laſt tells us in the end of the Aphoriſm, That if *a Fortune ſhall be in the Eighth Houſe, he ſhall be near theſe dangers, but ſhall not dye by them.* Which overthrows the whole Doctrine of *Ptolomy* concerning violent Deaths, and natural

too.

too. For he lays no ſtreſs on any of the Houſes for violent Deaths, but the Poſition of the Luminaries, &c. and for the Eighth Houſe, he doth not ſo much as take notice of it throughout his whole Book, as I remember; but for the Midheaven, he mentions it twice in the Chapter of Death, and no more; and then no ways favouring this Aphoriſm, if you underſtand *Ptolomy* and his Principles. Whence it is plain, that the Aphoriſm is directly repugnant to the Doctrine of *Ptolomy* in his *Quadripartite*.

In the 58th and 66th Aphoriſms, you find the word Profection uſed, both in the *Engliſh* and *Latin*, not only in the Tranſlation of *Trapezuntius*, but in that of *Jovianus Pontanus* alſo; but *Trapezuntius's* Commenting on the *Centiloquium*, gives us a ſtrange Explication of the 58th Aphoriſm; and tells us of a confuſed motion, which he fathers on this Aphoriſm, and endeavours to prove it by his own Nativity, which he calls an *Aphetical Profection*, [of which more anon] and I believe thinks it is a confuſed motion himſelf, becauſe he uſes terms in his Diſcourſe, that are really doubtful and ſuſpicious in themſelves; as, *Tamen propter varios Circulorum multiplicesque anfractus, & ſtellarum loca, non ita præciſe nobis Cognita ut res flagitat.* But when he comes to Comment on the 66th, he inverts this word Profection, and makes it ſignify another ſort of Doctrine, of which *Ptolomy* hath ſpoken more fully in Chap. 16. of Book III. about Addition and Subſtraction in a killing Direction; a thing known to very few of our Age, either Theorically or Practically. I ſay he inverts this word *Profection* to quite another thing, wholly remote from the former, and yet the word in the Text is the ſame in both, *i. e.* Πρόσνευσις and why they ſhould have two ſuch different ſignifications, I know not. However, that I will paſs by, it being not to my preſent purpoſe. Now, if we do allow this word Profection, as *Trapezuntius* hath tranſlated it, and given the meaning of it in the firſt Aphoriſm; we ſhall not find one tittle in the four Books of *Ptolomy*, to give any colour or ſhew to ſuch a Notion; no, not in the laſt Chapter of his Fourth Book, where they would inſinuate a ground for that, and ſome other Innovations. And as he hath given us the meaning of the word in the other Aphoriſm, the Text is much darker, and far more abſtruſe than that Text in Book III. and Chap. 14. where *Ptolomy* doth lay down that Rule plain and eaſy. Whence it is viſible, that the *Centiloquium*, and the *Quadripartite*, were the products of two Heads, and beſpeaks them alſo men of different Parts and Abilities. But beſides, this word *Profection*, or

Πρόσνευσις,

Περίπατος, doth refer to Motion, and that too of the Hilegicals, as they all own; and I do not remember, That I ever found that word in either of his two last Books, where he discourseth of Nativities alone; but when he makes mention of the Hilegical Points, he always useth these words, Αφέτικος τόπος. *Per omnes casus veriata*, As you may see in his 11th, 13th, & 14th Chapters of his 3d Book; and in the 11th of his Fourth. And to tell you the truth, I really think that word Περίπατος is ill translated; for it truly signifies, *Ambulatio, aut via in qua aliquis ambulat.* And therefore is referable to Direction. Lastly, As to this thing of Profections, as now understood, I look on it as a confused groundless thing, and inconsentaneous both to Nature and its Motions; for the Order of Nature is regular, but this is wholly irregular. For Example, They make each House to move a whole Sign every Year; and if you have the first degree of ♒ ascending at Birth, the next year you must have the first degree of ♓ there; when you know by Oblique Ascention there is ♓ intercepted, and you will then find your whole Figure perfectly in disorder, and no ways agreeing to any Figure in our Table of Houses. For when you come to have 1 degr. of ♓ ascending, you ought by rule and order to have 19 degr. of ♐ on the Tenth, but in the profectional Figure you must have 2 degr. of ♑ culminating, and so forward every Year; by which way you will have no regular Figure again, till ♒ comes to be on the Ascendant, as at Birth. Hence you may see, if you please, what a confusion we are brought to by following Authors without Authority, and what pretty Inventions have been found out to kick Truth out of doors. And after all this, They render Περίπατος in the 77th Aphorism, to signify Directions, as *Trapezuntius* allows in his Commentary thereon; and yet with it, because he will not lose his Opinion, jumbles in a lame Discourse of Profections likewise, but to as little purpose as the former. And I do declare, I know no use of the thing, nor any Authority for the name, if they insinuate any other Motion by that name, than the real and natural Motion of the Significator in Direction, of which let every man judge as he finds himself inform'd by his Reading, instructed by his Reason, and inclin'd in his Practice. But there are divers other things that I could take notice of under this consideration, were it wholly needful, as the 78th, and 88th Aphorisms, which do not want a deficiency sufficient for Objections of this nature; but I judge this enough to shew what ought to be considered, and to excite abler Pens to expatiate

patiate thereon for the benefit of those that may come after us; and to let them know, all is not truth that is Printed and Published to the World under the name and notion of Astrology; and also, that I care not a rush whether they believe me or no.

I hope no man that hath common sence, and hath also read the *Quadripartite*, will ever believe the 95th Aphorism was penn'd by *Ptolomy*, where it is said, *That the Images and forms of things, &c. that rise with every distinct decanate in the Ascendant of Nativities, shall shew what Trade, Art, or Imployment the Native will chuse to live by.* Which, if you please to compare with the Doctrine delivered in the 4th Chapter of the 4th Book, where he discourseth at large, *De Magisterio*; you will find, that two things were never writ more opposite and contrary than they two are. For *Ptolomy* makes no use either of the Ascendant, or the Faces of the Signs, or the Images and Forms of men or things therein rising; which is so absurd a Doctrine to father upon *Ptolomy*, if but compared with his own words in his *Quadripartite*, that no man can assert it to be his, without blushing the same moment. His words are these, *Magisterii dominus sumitur ex duobus modis, à sole & signo Medii Cœli.* Which in my Opinion have no Relation, Proportion, or Likeness to the words in the Aphoristical Text, and yet both believed to be our Authors words, when there is nothing more unlike in the very ground and principle it self; and for that reason I cannot believe it to be the Doctrine of the Great *Ptolomy*.

Lastly, And to mention no more, pray look into the 56th Aphorism, in which you find a lame account of the *Moon*'s nature in her several distances from the *Sun*; where he tells you from the New to the Full [for so I understand it] the Humidity and Humour of Natural Bodies doth increase, but from the Full to the New it decreaseth; which in general terms I believe may be true enough. But then, to what purpose should *Ptolomy* give us an Aphorism here about a thing of this nature, and leave it so imperfect as he hath in the *Centiloquium*, [if his] when he had long before given it us in plainer words, and more intelligible terms to be understood [for I suppose these Aphorisms were writ last] in the 6th Chapter of his 1st Book, where he plainly tells us, *Luna enim à Conjunctione, donec apparet dimidiata, magis est rigatrix. Inde usque ad plenilunium calefacit. A plenilunio, donec iterum dimidiata apparet, desiccat. Ab eo tempore, donec occultatur, frigifacit.* Which is in plain words and terms, easy to be apprehended. Then what need had *Ptolomy* after this, to give us another Aphorism imperfect and lame, unless he lived to forget what

what he had writ himself, and so in his doating, fumbling days, did that which was next to nothing; which I judg this, and a great many more of those Aphorisms in the *Centiloquium* to be; nay, there are some of them seem to me to be very idle or imperfectly given to us, as the 16, 50, 65, 78, 87, and divers others of them, that may be justly called in question. Thus I have given you my Opinion, why I think the *Hundred Aphorisms*, called, the *Centiloquium* of *Ptolomy*, are indeed and in truth not his. And thus far have I gone also to inform Mr. *J. G.* and his *Antagonist*, in the 108th Paragraph, That those Aphorisms are mistaken as to their Author, and that they were not his whom they believe, and affirm them to be; and therefore, if they will have them to be his, and that they can prove it too, they will very much impair the Authority of *Ptolomy* in my Judgment and Opinion; and the only reason is, because the Text in the *Quadripartite* is never to be reconciled to those in the Aphorisms, unless some witty Moderator can unite their Principles by the Mystery of Language in a Learned Comment upon both of them. In a word, this is not the only time that *J. G.* hath affirmed those Aphorisms to be *Ptolomy*'s; and therefore I am of opinion, that either he never read the *Quadripartite*; or if he hath, he never understood it beyond the bare words, knowing nothing of the principles, nor design of the Author, as to the Philosophick, Astrological Practice thereof; but if these two should happen to be true [which I am sure they are not], I am confident he never did compare one Principle with another; and to be plain with you, I am partly sure he cannot; but I hope he will endeavour to learn [being a man of such mighty Parts and Ingenuity, as he himself in divers of his Writings tells us he is], if the Holy *Harlot* of *Rome* hath not made him as perfect and infallible as her self, which accomplishment most of her Babes reach to, and arrive at; and seeing he hath been of that Sacred Persuasion so many years, it would be strange if he should not have attained something of her mighty Qualifications and Virtues, both in Morality and Religion, and to have arrived at the unerring Principle of positive Perfection. Which if he be, then farewel all hopes of Reformation in my old Friend, for where that sort of truth hath once prevailed, there is seldom any admittance or entrance for *Heretical* Persuasions and Instructions, either to reform his Errors in Science, or his Hobby-horse Religion. *Lord! that ever a fellow should turn Papist, after having gone twenty years to St.* Peters Westminster, *as a* Protestant!

Having run over that part of his proof that depends on Authorities and Reasons, I am now come to the Second part of his proof, and that is his *Train of Experience*, as he hath entitled it, and propounded to do it in Ten Nativities, which I shall distinctly examine by themselves, and prove the major part of them false, as well as the *Protector Cromwell's* was. And for those few that are true, I will shew that they depended upon other and more probable Causes, than that of Cardinal Signs on Angles; and in the examining of them, I shall consider the possibility of their Truth, by the probability of their Accidents that did attend them both in their Lives, and at the times of Death. For I will not take them upon trust from him, as he hath from others, and so take it for granted, because he says it; and whosoever shall examine his Collection of Genitures, shall certainly find the major number of them to be false, because taken upon trust, as he hath done the rest he hath published, for the most part, by which means the Readers are abused. And the first Nativity he begins with, is that of *Charles Gustavus*, King of *Sweden*, whom he tells us, was born at the time inscribed in the Figure following, set *Ptolemaically*.

The King of Swedeland.

Latitud. Planetar.			
♄	0	31	M.
♃	0	16	M.
♂	0	32	S.
♀	1	35	S.
☿	2	40	M.
☽	1	16	S.

It would have been very convenient, if my worthy good Friend would have been so kind as to have given us the estimate time of this Great Prince's Birth; but seeing we have it not, I must make the best use of that he hath here afforded us; and this Nativity, he says, in his Collection he corrected by the *M. C. ad Corpus* ♄, at which time Queen *Christina* surrendred, and he was crowned, being then about 32 years of Age, and at 37 he dyed, which without further trouble to the Reader, I will accept for truth, and ask him if he doth really believe that the *M. C. ad* ☌ ♄ kill'd him, which he affirms did do it in his Collection of Genitures; and if he still says he doth, I would have him tell us by what Rule it must do it here, and miss in 20 or 30 besides. For I lay this down as an Axiom, that the *M. C. ad Corpus* ♄, may ruin and destroy the *Honour*, *Estate*, and *Reputation* of the Native, but never kill him, if the ☉ or ☽ happen to be in any Aphetical Place, which in this Nativity you see the ☽ is in, and therefore I question the *whole Figure*; for the ☽, who is *Hileg*, could come at that time to no ill Direction of the Lord of the 4th, 6th, 8th, or 12th; but on the contrary, was very near the Zodiacal △ of ♀ without Latitude, and free from all ill Rays. But if the Body of ♄ had such a mighty influence [as he says] at that time to kill, being directed to the Midheaven; why did not the Ascendant to the Body of ♂ in his detriment, and the Midheaven to his Square kill him when he was young, between the Age of 12 and 15; for I dare be certain that two Directions have more force than one, whether good or bad. But I will descend to Examples in other Nativities, and the first shall be his own, which if true, as he hath printed it in his *Doctrine of Nativities*, and owned it twenty five years after in his *Cardines Cœli*, that his *M. C. ad* □ ☉ came up in the year 1679. which if so, then the Midheaven to the Body of ♄ came up in the year 1670, or beginning of 1671. and was so far from killing him, or destroying his Reputation, that he was then in the top of his *Grandeur*, growing in his Reputation, ruffling any one whom he pleased, and no ways Sick, or in danger of Death. The second is the Nativity of *Gustavus Adolphus*, printed by my Friend likewise, *Vide Collect. Gen. p.* 31. where he lets him pass the Midheaven to the Body of *Mars*, and Square of *Saturn*, from violent parts of Heaven, as smoothly as could be; and kills him about three years after, with the *Sun* to the *Square* of *Mars*, and *Oppositon* of *Saturn*. But then, say I, why did not those two other Directions kill him three years before, as well as one kill this man? Perhaps

he will ſay, becauſe the *Sun* is *Hileg*, and in the *Aſcendant*; why, then by the ſame Rule, is not the *Moon Hileg* here in the Ninth Houſe, and ſo of the ſame force with the other? But I ſuppoſe, if he had not found the *Sun* complying with his skill readily, it had been but altering the *Midheaven* and *Aſcendant* two or three degrees, and then the other ſhould have done the feat as currently as in this man's. With this alſo, conſider the Nativity of *Noſtradamus*, where the *Sun* is placed on the Cuſp of the Midheaven, and yet he outlived the *Midheaven*, and *Sun* to the Body of *Mercury*, *Oppoſition* of *Mars*, *Oppoſition* of *Saturn*, and *Oppoſition* of *Jupiter*, *Lord* of the *Eighth Houſe*, and the three latter all in *Conjunction* in *Cancer*. Now, is not this a very ſtrange ſtory, that the Stars ſhould be ſo plaguy partial in their Influence, to kill *Charles Guſtavus*, becauſe he was a fighting King; and let *Noſtradamus* live, becauſe he was a Popiſh Prophet? 'Tis very ſtrange! one ſingle Direction kill'd *Charles Guſtavus*, two would not kill *Guſtavus Adolphus*, nor four *Noſtradamus*, and yet all to the ſame point and part of the Figure, the Midheaven. Nay, in his own Nativity, it did not ſo much as make him Sick, nor give the leaſt ſymptom of danger to his Life, altho the Aſcendant was *Giver of Life!*

Doth this worthy Friend of mine, believe, that any man can think or judge theſe irreconcileable Stories can ever be ranked among the truths of Aſtrology, or that any man ſhall be ſo void of Reaſon and Judgment to believe his Notion in the one, and make his underſtanding ſtoop to a lye, and give conſent to the truth of the other; being oppoſite one to another, as to the Notion and Practice. For it is moſt certain, if the Body of *Saturn* [or *Oppoſition* either] to the Cuſp of the Tenth, did or doth ever kill, I think it muſt always do it without Rules of Exception; but here he forceth a Notion upon us, which he openly contradicts by permitting the contrary to paſs for Doctrine in other Nativities, as you may ſee in Mr. *Stepkins's* Nativity for one, where *Saturn* is in *Sagitary* in *Oppoſition* to the *Sun*, and yet the Mid-heaven to the Oppoſition of one, and the Body of the other would not kill. In the Nativity of Mr. *Stephen Rogers*, the Midheaven to the Body of *Mars* did not kill, *p.* 138. Mr. *Gataker* paſſed the Midheaven to the Body of *Saturn* and *Mars*, without doing him any injury to his Health; and ſo did Dr. *Morton*, *p.* 92. paſs and out-live the *M. C.* to the Body of *Saturn*; and yet this great Prince muſt fall by a Direction, that either would or could not kill any Body elſe. *A very hard Fate!*

I can-

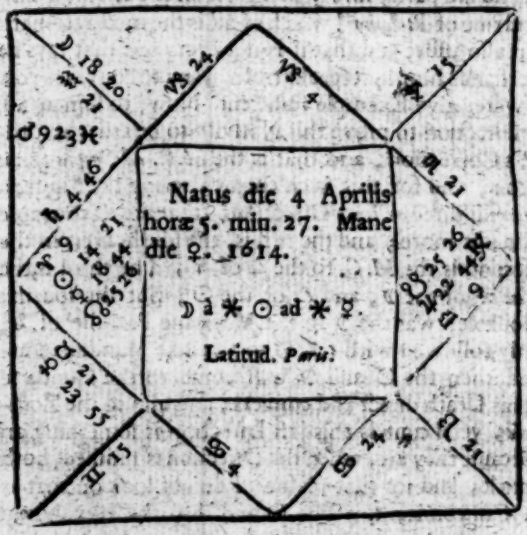
I cannot deny the Midheaven to the Body of *Jupiter*, to be a Direction ſuitable enough to ſignify that of his Coronation; yet do not believe it was that which gave him that Promotion. But for the Body of *Saturn* for his Death, I do declare it is a thing impoſſible, and never to be allowed by any man that pretends to underſtand Aſtrology; unleſs it is for a ſham to ſerve a turn when nothing elſe will do, the Rule being directly againſt it; and you ſee here are ſeveral mens Nativities where it did not kill; nay, in his own too; and for that very reaſon, I think he ought to tell the World why it did not kill. And I am ſure thoſe Examples that do, and muſt prove a new Notion [as this of his is] ought to be unqueſtionable; and theſe of his are not, and upon very good Authority too. And I do dare him to ſhew me an Example in a true-taken Nativity, where the *Sun* or *Moon* were givers of Life, and the Directions to the Midheaven kill'd, and the *Aphets* at the ſame time free from all Malefick Rays by Direction, as in this of *Charles Guſtavus's*, the Illuſtrious King of *Sweden*. I ſay, If he can ſhew me a true-taken Nativity [that I can be ſatisfied is true, and no trick or ſham upon me] where ſuch a Direction kill'd under the circumſtantial Qualifications beforementioned, I will diſown my *Diana*, the Great *Ptolomy*, for I do think I partly underſtand him, and am partly ſure he, nor no man elſe can ſhew ſuch a one, if the Doctrine of *Ptolomy* [which of all is the moſt rational] is true; and I can alſo aſſure you, that it is not every one that ſays he knows and underſtands him, that ſpeaks truth. And to convince you, I could, if need were, give Example ſufficient. Now, to ſum up all, there is but one Direction to prove this Nativity to be true, according to *John Gad.*'s Correction, and that is the *M. C. ad Corpus Jovis* for his Coronation; and for this Accident by altering the Figure a little, I can give you three or four Directions, that are as probable as that he gives, if not more; and the firſt is, the Midheaven to the ✶ of ♂; The ſecond is, the *M. C.* to the △ of ♀; The third is, the Midheaven to the ✶ of the ☽, and △ of the ☉; But the fourth, and the moſt probable, was the ☽ to the Mundane Parrallel of ♃, and this ſuddenly followed with the ☉ to the like Mundane Parrallel of ♃; and then the ☉ and ☽ will come to the Mundane Parallel of ♄ for his Death direct and convers; and alſo to the Zodiacal Parallel of ♀; yet I confeſs this laſt Direction is ſomething an improper one, becauſe they are, when the Direction is finiſhed, both out of the Ecliptick; and for that reaſon, I do not look on that as a Cauſe, but a Concomitant. The ☉ and ♀ in the Revolution

in

in ♂ and ☍ to the ☽'s Radical place, and the ☽ in direct □ to ♂ his Radical place, and the ☽ by ſecondary motion in □ to the ☉; and this is the moſt proper Poſition that I can think rational to ſelect for this great Man's Birth, not having the eſtimate time; and the Figure agreeing to this time, will be about ſix degrees of *Gemini* on the Tenth, and about the middle of *Virgo* aſcending, which doth precede his time above an hour. And I know no reaſon, but that he may be as far out in this, as he was in the *French King*'s, that he printed at the ſame time, and would ſtill have juſtified it [no doubt] had not *Morinus* long ago convinced him. And to conclude, I am not ſure this Figure that I have ſuppoſed for the King of *Sweden*'s Birth is true; but I am confident his is not, and therefore it will but *meanly plead for the Honour and Power of Cardinal Signs on the Angles of a Nativity.*

The next he makes uſe of to prove his wild Notion, is the Nativity of the Duke of *Guiſe*, and it is the Poſition following; the Planets places from *Origanus.*

The Duke of Guiſe.



Latitud. Planitar.			
♄	1	39	So
♃	2	3	No
♂	0	21	So
♀	4	35	No
☿	0	30	So
☽	4	50	So

Upon

Upon this Poſition, *John* would alſo build his imaginary Whim of *Cardinal Signs*, which he hath here, by what Authority I know not, placed on the four Angles. He neither tells us his eſtimate time, how, or by what means he came by it; nor by what Directions and Accidents he hath corrected it; but with a ſort of Confident Impoſition puts it upon us, as if we were bound to believe it becauſe he ſays it. And for that very reaſon, I do miſtruſt the truth of it, well-knowing that all he ever did in Nativities, was for the moſt part attended with little elſe but Ignorance and Error to an extraordinary degree; and for thoſe things that he hath befriended the World with, they were all either borrowed or ſtolen [as I ſhall prove hereafter] the method being only his. But as for this Nativity, it may be true as to its Effects, and not have Cardinal Signs on the four Angles, as you may obſerve by making it a little ſooner, and yet the Poſition every way as forcible with ♐ on the 10th, and ♓ on the Aſcendant, as by having theſe Signs that he hath placed there; or it may have Cardinal Signs on the four Angles, and not a ruſh the better for that, excepting the four Planets that ♈ and ♎ carries along with them. For it is the Planets, not the Signs that do, in the Opinion of the moſt Sober Aſtrologers, that were Maſters of what they profeſſed, influence the Affairs of Mortals, and give the variety of Fortune, good or bad, to the Sons of Men. For whenever *Ptolomy* makes uſe of the Signs in his Judgment on *Diſeaſes*, *Marriage*, *Qualities of the Mind*, *Dignity*, *Riches*, and *Death*; It is for no other reaſon, but becauſe the Planets are there, as I can illuſtrate in all thoſe things beforementioned, if it were really neceſſary to this my preſent buſineſs, and that it would not ſwell this Treatiſe too big. But I ſuppoſe the Quotation is ſufficient, and therefore let thoſe that are willing to know more of the matter, read the Text, and ſee whether I ſpeak truth or not. Before my worthy good Friend *J. G.* had arrived at this mighty Myſtery of *Cardinal Signs*, there were other Cauſes that did do as well as theſe, as you may ſee in his *Doctrine of Nativities*, *p.* 163. where he hath given you the Poſitions as Arguments for *Kingly Genitures*, in all which the Planets only are conſidered, and ſometimes with them, their Domal Dignities, but never that, without the Planet, but often the Planet without that. Why ſhould not the *Lord* of the *Tenth*, in ☌ with the ☉ in the *Aſcendant* in his *Exaltation*, give conſiderable Preferment, and raiſe a Man above the degree of his Birth? Why ſhould not four Planets in the two Equinoctial Signs, give a man a Fame and

Reputation

Reputation in the World, and make him popular in his Generation? Why ſhould not the ☽ [who is Light of the Time] in ✶ to the Midheaven, and in △ to ♃ in the 7th, with the *Virgins Spike*, give a man the Favour of his Prince, and the Love of the People, and theſe for ſome remarkable Actions and Services to his Country? Why ſhould not ♀ in exact △ to the Midheaven, applying in ♂ her own Houſe, be allowed to give *Honour*, *Preferment*, *Renown*, and *Reputation* in his Generation? I ſay, Why ſhould not all theſe popular Poſitions and Configurations, give the Duke of *Guiſe* that *Honour*, *Preferment*, and *Popularity*, that he enjoyed in his time, without crowding in the Cardinal Signs to give that, which the other were fully able to perform. And to this purpoſe, pray obſerve but my Friends own Rules in his Doctrine of Nativities, [that take place in this Poſition] p. 46. *The ☉ in the Aſcendant in his Exaltation; He will Rule over others; He will acquire Authority, Honour, and Dignity from Princes; He will have great Increaſe of Riches; He will be of Long-life, and Powerful.* And in p. 55. he ſays, Jupiter *in the 7th declares the Native to be Victorious over his publick Enemies*, &c. In p. 164. he ſays, *When the Lord of the 10th ſhall be poſited in the Aſcendant, it gives great Authority to the Native over Vulgar Perſons; He will be Beloved and Honoured of Great Perſons, and ſhall be imployed in Offices of Concernment, Adminiſtrations*, &c. *and the great things and buſineſs of the Kingdom; He alſo receives Honour and Profit from his Employment and Profeſſion.* Now, if theſe Rules [all which take place in this Figure that he hath printed] were ever true, why ſhould they not be ſo ſtill? And if they are ſo now, we have Aſtrological Reaſons enough to prove the probability of his Grandeur and Fortune, without flying to this ſilly ſham of Cardinal Signs, invented for no other reaſon, but to ſhew his Skill in the managing a bad Cauſe, and to try his Intereſt among the Aſtrological Students, how far they would dance after his Pipe, in complying with thoſe Errors that he thought fit to impoſe on the World. Or elſe it was to out-brave his then Adverſary with a canting Notion that he had never heard of, nor read in any Aſtrological Author, before this Learned Anſwer that he was pleaſed to give him, called *Cardines Cœli.*

But after all this noiſe and talk, Let us compare this Poſition with ſome other Aphoriſms of *John's*, in his Doctrine of Nativities, and you ſhall ſee how he doth beſlave him, and by his *Rules*, what a Knave he makes him to be. And firſt, in p. 46. he ſays, *When Saturn ſhall be in the Aſcendant, he gives many Troubles and Difficulties, melancholly*

melancholly Perturbations, both of Mind and Body; his Life ſhall be full of Dolours, Griefs, and Troubles; and it will be a Terror for him to live. In p. 106. he tells us, *That when the Lord of the Aſcendant ſhall be in the Twelfth, it gives the Native many Enemies, and much Evil, and many Oppoſitions from them; he will be in danger of much Impriſonment, and many Moleſtations and Infortunacies from Malicious Perſons.* Pray let me deſire the Reader not to be ſurpriſed at theſe Contradictions, when he compares theſe Aphoriſms with them juſt now mentioned; for you ſee (according to *John*'s Principles and Practice in Aſtrology) we do as Gameſters in their Paſtime at Nine-pins, ſet up a whole Family by the power of the Stars, and immediately kick them down again. But to proceed, in p. 95. *Doctr. Nativ.* he ſays, Saturn *Significator of Manners, and ill dignified,* [*as in this Nativity*] *it makes him Envious, Covetous, Timerous, a Lyar, and a perfect Hypocrite.* And a little after he ſays, *The* Sun *Significator of Manners, as here, makes a Proud, Reſtleſs, turbulent, Domineering Fellow; one whoſe Promiſes ſhall end in ſmoak.* In the Collect. Genit. Aph. 12. *The* Sun *in the Aſcendant makes eminent Boaſters, and very proud Perſons; and by the ſame rule that* Mars *there makes Lyars,* Saturn *there with him muſt make very deceitful, perfidious Men and Hypocrites.* And there is one Aphoriſm more among thoſe in his Collection, which [if true] overthrows this whole Figure it ſelf; and we know Aphoriſms ought to be undeniable Rules, and next to infallible; for their very Name tells us, That they are Rules ſeparated from the reſt, to be obſerved as Maxims of truth. And that is the 25th Aphoriſm, where he ſays, That *the Lord of the Aſcendant ſtronger than the Lord of the Seventh, the Native always overcomes his Enemies; and the contrary.* But in the Figure of this great Duke, we find ♃ in the Seventh in △ to the ☽; and ♀ Lady of the Seventh in ♉ her own Houſe. So that the Seventh Houſe, and his Lord, are far ſtronger than the Aſcendant and his Lord, by which Rule he ſhould be always overcome by his Enemies, that is, he ſhould be unfortunate. But on the contrary, he always overcame his Enemies, and was very Fortunate, and did great things in his time, as may be ſeen by thoſe that pleaſe to read that Book called his *Memoirs.* For I do not intend to give the Hiſtory of his Life, and ſuppoſe you do not expect it.

But the great and principal Objection that I have againſt the truth of the Figure, ſaid to be his Nativity, *is that of his Death in the year* 1664. for which I am confident, my good Friend *J. G.* can give no reaſon, nor aſſign no cauſe directional from that Figure and Poſition.

tion. I say again, They cannot give any Direction for his Death, let them make what point they please *Giver* of *Life*, or *Hileg*; and I hope if my good Friend will allow the *Cardinal Signs* to have such power [with the good Positions here present] to give such stupendious Effects in the Affairs and Actions of his Life, he will undoubtedly give us some accout also of the Direction, or other mystick Cause of his Death. For if *Oliver Cromwell*, *Charles Gustavus*, and *William Laud*, had significant Causes in nature to foreshew their Deaths; I hope he will not deny that Authority and Astrological Demonstration in the Nativity of this great and illustrious Duke of *Guise*; and therefore, if there is no cause to be assigned for his Death by my Friend *John*, or any of his Admirers, the argument resolves it self into this *Dilemma*, i. e. *Either Astrology is deficient, and not able to give an account of the matter; or else the Figure given by my Friend is false and fictitious, and industriously made to serve a turn as occasion did require*; as I shall make appear by what follows. The ☉, who is in this Figure set to the time inscribed the true Giver of Life, and is directed to no bad or malefick Rays at the time of the Duke's death, for he past the ☉ to the □ of ♂, at almost 34 years of Age, *Ark* 33 deg. and to the △ of the ☽ at 40 years of Age, *Ark* 39 d. 33 m. and to the △ of ♃ at 47 years of Age, *Ark* 46 d. 11 m. nor were there any Antiscion in their way, to be pretended to in many years before nor after. The Ascendant, which according to their Principles may also kill, if directed to ill Rays, for all the ☉ is in the same House, [as he hath given us an Example in *Oliver Cromwell*] but that also is free from all Malefick Beams by direction; for the Horoscope passed the □ of ♂ [*modo Communi*] at 36 years of Age, *Ark* 35 d. 41 m. and the △ of the ☽ at 42. *Ark* 41 d. 53 m. and the △ of ♃ at 49. *Ark* 48 d. 31 m. which was in full force and power at the time of his Death. The ☽ was under no ill Rays at that time neither, for she had about a year and a half before passed by the body of ♀ without Latitude, and she doth not govern either 4th, 6th, 8th, or 12th Houses, [a thing of mighty use among them all] therefore she cannot do any mischief. But the Midheaven passed the □ of ♀ much about that time; yet I can hardly believe they will lay any stress upon that neither, and that for the reasons beforementioned. And yet she is an odd sort of a Gentlewoman, and being among violent fixed Stars, she might give him a plaguy lift at that time, by the same rule that the *M. C.* to the Body of ♄ kill'd *Charles Gustavus*; perhaps he might dye of a Love-sick fit, because she is Lady of the Seventh; or else for want of Money, because she is Lady of the Second. *Ha, ha, ha!*

Now

Now, under theſe conſiderations I will refer the whole matter to any impartial Artiſt for Judgment [provided he doth not change his Religion too often,] whether he really thinks this to be the true Nativity of the Duke of *Guiſe*, and that he had the *Cardinal Signs* on the *four Angles*, which is the only thing I have undertaken to refute, which I think naturally follows, if the Nativity is falſe. And laſtly, whether it is not far more probable, that he had ♒ aſcending about 8 or 10 degrees; and then there is cauſe enough for his Death, and for his Grandeur too; the ☽ and ♂ in the Aſcendant; the ☉, ♄, and ☿ in △, and ♃ in ✶ to the Midheaven. However this is but gueſs, yet I dare aver it is as near the mark as his; for you may be ſure of ſome hours of Error in the time; and 'tis well, if there are not ſome days alſo, for they are ſmall faults in his Practice.

The next *Cardinal* Example is that of *William Laud*, who he compares to *Jeſus Chriſt*, and ſays, He was murdered, tho he died in a Parliamentary way; but I believe he will not own that expreſſion in the ſufferings of the late good People, who were Martyrs indeed for oppoſing of Popery. The Scheam is as followeth, ſays *J. G.*

William Laud.

Latitud. Planetar.		
♄	1	47 Sep.
♃	1	24 Merid.
♂	0	35 Sep.
♀	0	20 Sep.
☿	1	10 Merid.
☽	4	30 Merid.

This Bishops Nativity is brought also by my Friend, to prove what he hath a mind the World should believe, but it is as false as any of the other before going, as to the time and truth of his Birth, as I shall make appear before I leave it, and this with as much plainess as possible I can. As to the Planets places, it matters not whether they are true or false, tho the place of ☿ here differs from his place, given by *Leovitius* about 7 degr. but it is not the exact manner of Operation I question, but the misapplying the Rules for Practice, laid down by our approved Authors, and the bringing in of Innovations.

This man, I am informed, was born of mean Parentage in the Town of *Reading*, and from thence brought up at the Hospital fit for the University, to which he was sent, and spent his time for divers years among those men of Learning, after which he was preferred in the Church, where he advanced by degrees, till he came to be Bishop of *Canterbury*; and as I remember, he was 40 years of Age before he grew into any publick fame and repute. Now, it is something strange that his Nativity and Time of Birth should be known to any man, because he was born of obscure Parents, then brought up among Strangers that never mind or inquire into these Curiosities, having so many Children under their Tuition, which would be an endless work, if they should make that their Study, which is very rare. But besides, the Births of men are seldom minded, till they begin to advance in preferment; no, nor then neither, till they come to a degree of considerable height above the Horizon of their Birth; and 'tis well known, that he was towards 50 years of Age before he made any considerable Figure in his Imployment. All which considered together, makes me much doubt and mistrust the truth of the Figure, when I find it so difficult to gain a Nativity in the Parish where I live, tho born not above 24 or 25 years before.

2*dly*, If you please to compare this Figure and Nativity, with that of the famous Sir *Theodore Mayerne* following, your will find the Horoscopes both the same in 4 degr. of ♎, the Planets places being nearly the same in both, the principal difference being in the ☉ and ☽; the ☉ here is in 23 degr. and a half in ♎, and there 14 degr. and a half in the same Sign; the ☽ here is 3 degr. in ♓, but there in 7 degr. in ♏; all the rest of the Planets are not considerably different in either. The ♀ is Giver of Life in both Figures, as being in the Ascendant, and yet ♂ [whom my Friend says] is *Anareta* in the one, doth not fall out to be so in the other, of which Mystery I know nothing, nor I believe he neither, if he were to be asked about

the

the buſineſs. But in *January*, in the year 1643. he was Beheaded at *Weſtminſter*; and this my Friend tells us was begun by the Midheaven, directed to the Body of ♂ in 11 degr. of ♈ on the Cuſp of the 12th Houſe [which no doubt is ſomething the worſe for that] which gave his Impriſonment, *Anno* 1641. and about four years after the Aſcendant to the body of ♄ with Latitude, put an end to his Life. Now, if this ſhould happen to be true, why did not Sir *Theo. Mayerne* ſuffer Impriſonment five or ſix years before him, and alſo dye a year ſooner; becauſe ♂ in his Nativity was but 5 degr. and a half in ♈, and ♄ but 25 degr. in ♏; and this laſt was the more violent Nativity of the two, becauſe ♃ who is with the *Aldebaran*, is in exact □ to ♂, and the ☽ and ♀ are in the *Via Combuſta*, going to the body of ♄ in ♏, and ♀ Lady of the 8th Houſe, an Argument of much violence with *John*; but inſtead of dying ſooner than the Biſhop; theſe plaguy partial Stars let him live longer by ten years; and beſides, when he did dye, it was a natural Death, and he of a great Age. Now I do confeſs, it ſeems a Paradox to me, why the Aſcendant to the body of ♄ ſhould not kill the *Doctor* as well as the *Biſhop*, and the Midheaven to the Body of ♂ give Impriſonment to the one as well as to the other; for ♂ and ♄ have as good a title to their power in Doctor *Mayerne*'s Nativity, as they have in the Biſhop of *Canterbury*'s, nay, and I think more too; for they ſay, and indeed it is commonly believed, That *good and holy Men live* above the Power and Influence of the Stars; and if the Clergy-men [the Shepherds] are not good and holy, the Lord be merciful to the reſt of the Flock. Therefore, if this be true, and that the Influence of the Stars carries ſo abſolute a fate in its power to ſpare neither good nor bad, I hope it may ſerve for an Argument to convince our Enemies of that Profeſſion; or at leaſtwiſe take off the heat of their Paſſion againſt that, which but few of them underſtand, how pertly ſoever they talk of it.

But is it not very ſtrange, That the Aſcendant to the Body of ♄ ſhould prove ſo cruel in the one, and ſo favourable in the other; and what is more ſtrange, ſeeing he died a violent Death, why ſhould not the Midheaven to the Body of ♂ kill him, as well as the *M. C. ad Corpus* ♄, did the King of *Sweden*, [beforementioned] purſuant to the 92d Aphoriſm in his Collection of Genitures. Nor do I know, That there is any Reaſon to be given, why the Midheaven [in the Biſhops] to the □ of ♄ ſhould not be as remarkably fatal to him, as the Body of ♂ was; nor why the ☉ to the Body of ♄, and □ of ♂ [he being *Hileg*] ſhould not kill in both, as well as the Aſcendant

to

to the Body of ♄ in the one, and to the □ of ♂ in the other. I ſay, theſe things being well conſidered, carry with them a viſible Contradiction one to another, and will without doubt at the firſt ſight only, convince any rational, thinking man, that thoſe Nativities are really fictitious, and not the true Natural ones as pretended; for it is certain, if they were true, there would without doubt have been ſome effect in the Doctors, like that of the Biſhop on the Midheaven to the Body of ♂, and as ſure had the Doctor died as the Biſhop, on the Aſcendant to the Body of ♄. But ſeeing it was not ſo, I do deſire that worthy Perſon, the Author of thoſe Fooleries, to give us the reaſon why it hit in the one, and miſt in the other; which I am confident would be a great Service to all, but eſpecially to me his moſt humble Servant. And alſo, That he would be pleaſed to permit that Treatiſe promiſed in his *Collect. Genit. p.* 90. to be printed; where he ſays, he will give us a Treatiſe at large to demonſtate the Correction and Truth of the Nativity of this his *Immortal Biſhop and Martyr.*

Laſtly, The very ſame Arguments he gives to prove, That the Biſhop ſhould Aſtrologically dye a violent Death, are the ſame in the Doctor's, the ☽ excepted, who is not in ☌ to ♂, but in the Combuſt way going to the Body of ♄ [and if he underſtood it] in a Mundane Square with ♂, tho not exact. And therefore I would now ask any man that underſtands theſe things, and hath conſidered and compared them together, Whether theſe two Nativities are not hard to be believed by any one that is not uſed to believe Lies, Nonſence, and Contradictions; for it is moſt certain they cannot be both true, if either of them is; and to tell you the truth, I think neither of them is, and ſhall reſt in that Opinion, till I ſee my Friend hath in Print made it plainer to me and the whole World, than he hath already done, or I believe is able to do. And when that is done, I will tell him my further Opinion and Judgment in the thing, and aſſure him, that this ſpeaks but very little to the purpoſe for *Cardinal Signs* on Angles, according to his Notion and Aphoriſm. But there is one thing more as remarkable as any of the reſt to prove the Figure notoriouſly falſe, which I forgot before; and that is in the year 1626. when he was coming into Favour at Court, and learning to be an Inſtrument for their uſe, in order to be Biſhop of *Canterbury*, [good Biſhop *Abbot* being then to be turn'd out, becauſe he would not Licenſe Knaviſh Books] a Privy-Counſellor, and a Judge in the Star-Chamber Affairs, he had then his

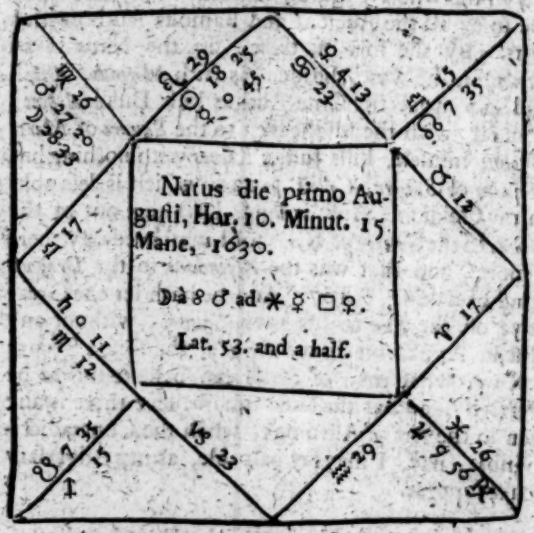
Midheaven

Midheaven directed to the Square of *Saturn* in *Leo*; and the *Sun* to the Square of *Mars* in *Sagitary*; two as violent and dangerous Directions, as any in the whole Figure; not only in my Opinion, but allowed to be so by all the Ancient and Famous Authors and Modern Professors. By the first of these, in the Nativity of the Duke of *Monmorancy*, he was beheaded, as saith *Morinus*, *Astrol. Gall. p.* 401. And in *p.* 402. the same Author kills Duke *Albert*, the Emperors General, with the Midheaven to the *Square* of *Mars*. And my Friend *John*, himself, kills Judge *Reeves* with nothing but the *Sun* to the *Square* of *Saturn*, *Collect. p.* 121. which is less able than the Body in my Opinion. And he sends Dr. *Gouge* out of the World upon the *Sun* to the *Square* of *Mars*; but I must needs say, there was something more, and that was the *Ascendant* to the *Dragons Tail*, a plaguy kind of a thing, *p.* 107. And he hath let the Great *French* Officer dye on the *Sun* to his own *Square*, without any thing else to assist it. As also on Judge *Reeve's*, the single Square did the like. Now, what man of Sense can believe this to be *William Laud's* Nativity, and at the same time believe there is any Credit to be given to the Art of Astrology, when the Contradictions in it are so visible, nay, I may say palpable, as my Adversary so ingeniously makes appear.

The next Eminent Nativity that my Worthy Friend makes use of, as an Example to prove his Project by, is that of my Lord *Thomas Clifford*, sometime Lord Treasurer of *England*, and it is as followeth. He hath not told us, what was the Elevation of the Pole; but I think he hath set his Figure for the Latitude of 53. and a half, or thereabouts.

Lord

Lord *Clifford.*



Latitud.	Planetar.	
♄ 2	23	S.
♃ 0	15	M.
♂ 0	17	S.
☉ 1	50	M.
♀ 2	40	M.
☽ 4	46	S.

This Gentleman being not one of the greatest Births in this Nation, was advanced to one of the greatest places that a Subject can enjoy, which was Lord Treasurer, to which he was preferred the 28th of *November*, in the year 1672. and did not continue in it a full year, but resigned his Staff, retired into the Country, and died. Hence we are to inquire what Astrological Causes there were, *1st*, For his Advancement to that great and eminent Post. *2dly*, What gave the loss of his Honour. And *Lastly*, The Cause of his Death. For if the Art of Astrology is true, we must expect from a true Nativity, some rational and probable Cause for each of these.

1st, As to his preferment there is not one thing to signify it, for none of the Hilegiack Points are directed to any remarkable Body or Aspect at that time; especially, that is any way adequate to his Honour; the ☉ was within a degree and a half of the Body of ♂ at that time, which I am sure could not give either Honour or Content of Mind. The Midheaven was then got into 4 degr. of ♏, where the ✶ of ♀ falls; and I suppose 'tis that Direction that he hath

hath corrected this Figure by for his Advancement. But let him not cheat himself with that Notion, for I do assure him, That the *M. C.* to the ☌ of ♀ comes not up in this Figure, till 58 or 60 years of Age; however, I guess 'tis that which he depends on at this time, notwithstanding the ☽ is in Square to her, both in *Zodiaco*, and *Mundo* applying, and is very unlikely in that Condition to give such Honour. But suppose I should allow this as most of them will do in their Practice, there is nothing else to assist it, for the ☽ is then very near the Body of ♄, and the Square of ♀, therefore 'tis strange it should do it when the two Luminaries were so near ill Rays by Direction; and that of the ☌ of ♀ so weak a Ray, and in ♍ her fall, near the opposite point to ♅.

2*dly*, The loss of his Honour can be attributed to no Direction, but that which gave his Death, and that was at least a degree from touching, which must give at least a year; but this will appear more plain in the last of the three.

3*dly*, For his Death, which was about *August* or *September*, in the year 1673. and they have no Direction to pretend to in that Case, but the ☉ to the Body of ♂; and therefore let us see how that will agree to the time of his Death, he being then just 43 years of Age. The ☉ is distant from the 10th, about 26 degrees, which gives his Pole of Position 24 degrees and a few minutes. The ☉'s Oblique Ascention under that Pole, is 133 d. 50 m. The Ascention of ♂ is 177 d. 5 m. from whence the Ark of Direction is 43 deg. 15 min. which turn'd into time according to *Naibods* Measure in the *Doctrine of Nativities*, gives 43 years, and 322 days, that is, within a Month and a few days of 44 years; but this Native died when he was 43. almost a whole year before the direction of ♂ toucht. And how he will or can reconcile this, I should be glad to see, without his old custom of shamming and shifting.

The truth is, The ☉ to the Body of ♂, did kill this Gentleman, and it did touch exactly at the time of Death, or a little before; but he had not Cardinal Signs on the Angles, as he foolishly and fondly imagines; and I dare venture a Wager with him, if his word could be believed or trusted, that the estimate time, if carefully taken, was after 11 a Clock that Morning, ♌ on the 10th House, and the Ark of Direction that kill'd him, was 39 degr. 10 m. And a Figure set according to that Projection, will shew his Honour, and its Greatness, its short Duration, and the shortness of his Life, *&c.* For the first of which, he had the ☉ to the Mundane Parallel of ♅,

which is a great and a glorious Direction, he being in his own Dignities in Trine and Reception with ♀, and also in exact *Trine* to the Ascendant. For its short continuance, he had the ☉ in the 10th, in an exact Mundane Square to ♄; and for his Death, the Direction before alledged, which is far more like his Nativity, than that he hath here given him; and I dare almost be positive, that he hath the Sign ♌ on the 10th.

But if this, which he hath given for his Nativity was true, let him but tell us why, according to the Rules of his Practice, the Ascendant to the Body of ♄, Lord of the 4th House, that fatal Corner of Heaven [as they say] and to the Squure of ♀, who is Lord of the 12th, and hath Dignities in the 8th House, did not kill this Native, as well as it did his Bishop *Laud*, who had by his Calculation nothing but the single Body of ♄, without any thing to assist it, and yet the ☉ Giver of Life, as here. And *Ann* Queen of *Hungary*, who died upon no other direction but the Ascendant to the Body of ♄, and with that the ☌ of ♀; or Mr. *Gataker* that he says died on the Ascendant to the ☐ of ♄, only the *Bulls Eye* to assist it. Or *Peter Bembus* upon the same Aspect, and nothing else with it, which he says there, is naturally a killing direction. Or the Lord *Francis Villiers* to the body of ♂; and yet the ☽ in the 10th Giver of Life. Or in *Henry* the *Third* of *France*, the Ascendant to the ☐ of ♄, and the ☽ likewise *Hileg*. Or in *Christiernus* King of *Denmark*, where the body of ♄ kill'd of it self, with a little assistance from an unlucky Climacterical Year. And [to name no more, lest it should be burthensom and nauseous to the Reader] That *Excellent young Prince* Edward *the 6th*, *King of* England, who also died on the Ascendant to the body of ♄, and yet the Trine of ♃ falls just after it in ♏. I could mention many more in his *Learned Collection*, that would be serviceable to make good what I pretend to, and give the Lye fairly to his own Inartificial Calculation of this Nativity, which he says he had the honour to perform, and I suppose by that Lord's Command; but the Lord knows what it was, for we must only take his own account of it, which without doubt will be sparingly given. Now pray consider, Is it not very strange, that all these Great, Excellent and Learned men should die on these directions, and yet this honourable Native should so be favour'd by the Stars to out-live and survive those two Directions, when a single one hath done it to others, whom you see here named, and all of them printed by himself in his Collection, to shew the *Truth* of *Astrology*; but *these Nativities*

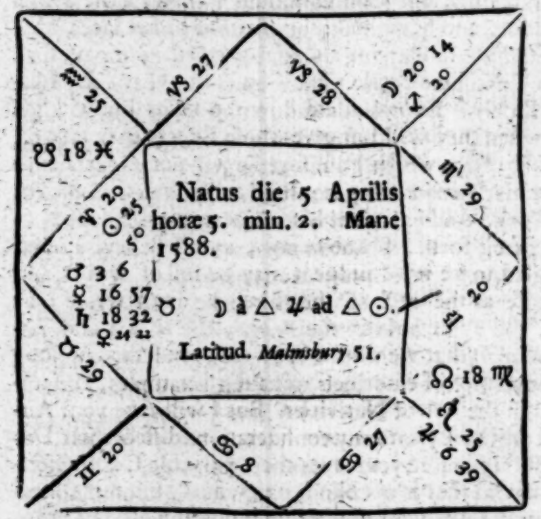
printed

printed in his *Cardines Cæli* were not for that End; but to ſhew the wonderful power of *Cardinal Signs* on *Angles*; and yet when it comes to the Concluſion, I dare ſay you will not find one true Figure among all the Ten that this *worthy Gentleman* hath printed to that purpoſe. For you ſee by comparing them one with the other, they carry with them plain Contradictions; thwarts the deſign he intends them for, and fairly tells the Author to his face, that he is either a very *Ignorant man*, or a *Confident Impoſtor*; for no man will deny [*J. G.* excepted] that Like Cauſes ought to have Like Effects, or elſe *Rules* of *Exception* laid down to let us know when they will, and when they will not give thoſe Effects they talk of, ſeeing they miſs ſo often, which I am ſure he will not undertake to do, the inſide of his *Cranium* being not lin'd with matter ſufficient for that great Work. And yet what his ſo long promiſed Body of Tautology may bring forth, I know not; and I believe a Blind man would be glad to ſee it; I judge it may be full of words, and to as little purpoſe as the reſt of the things he hath wrote; he hath, I confeſs, the *Form*, but not the *Power*; the *Words* and *Jingle*, but not the *Matter*; that we wants. We have been ſerved up long enough with abundance of emptineſs, miſtaken Examples, and unprofitable Rules in the Art of Nativities. But I will take your Authors of the beſt Authority into my conſideration, diſſect their Doctrine, and fairly lay before your eyes their palpable Contradictions; ſo that every one that is not blind, nay, wilfully blind, ſhall and muſt confeſs, that the Aſtrology now in uſe is nothing elſe but Sham and Noiſe; for if one Direction in 40 or 50 hits, it is more than they ſometimes find; and if one Aſtrologer in an Age happens to make a fair and a famous Prediction before-hand that is anſwer'd by the Effect, it ſerves the next Age to boaſt of: For if they had not *Paris* of *Mantua* about *Cardinal Farneſius*, afterward *Pope Paul* III. *Sixtus ab Hemingo*, who predicted the Death of *Don John of Auſtria* to a few days, and *Lucius Bolantius*, about the Death of *Mirandula* by him predicted, with ſome few others, they would be hard put to it to give the World Examples of their Skill, and Proofs of the truth of their Art.

The fifth he brings for an Example among the reſt, is the Learned and Famous Mr. *Thomas Hobbs* of *Malmsbury*, one that hath given ſufficient proofs of his Abilities by his many Learned Treatiſes that he hath befriended the world with; and tho' deſcended of mean Parentage, was qualified with natural and acquir'd Parts fit for the greateſt Employments Learning can plead

for; and therefore I do not blame *John* for bringing ſo famous a Man's Birth to prove his Aſſertion, if he is able to juſtify the Truth of it, which is my next buſineſs to inquire.

Mr. *Hobbs.*



Latitud. Planetar.

♄	1	51	So
♃	0	55	No
♂	0	0	
♀	0	19	No
☿	1	12	No
☽	5	0	No

That this learned Man had a time to be born, I do not in the leaſt queſtion; but that this is the true time of his Birth, I do really doubt and queſtion, and that for theſe three reaſons. 1*ſt*, The length of Time, a hundred years almoſt before my Friend *John* did print it, at which time there were few or none could remember the thing particularly; and he himſelf, if he ever knew it, he was then old enough to have forgot it; and I am of the opinion, that Mr. *Hobbs* himſelf never gave him his Nativity; ſo that at the beſt, it is but hear-ſay, and indeed I am apt to believe this is the real ground of his knowledg in the matter. And upon the ſame Authority of *hear-ſay*, he confidently printed Judge *Hales*'s Nativity, and gave the World as much aſſurance of it, as if he had been by his Mothers Bed-ſide when ſhe was delivered of him; when there was nothing more certainly a Lye, than the time he printed for that good mans Birth; and to convince you of the truth of this matter, the very ſame

Gentleman,

Gentleman, upon whose report only he printed it, and corrected it likewise, told me above a Twelve-month afterward, That the time he had given to Mr. *Gadbury* for Sir *Matthew Hales*'s Nativity, was a mistake of twelve hours, and yet it happily agreed with the *Animodor* of *Ptolomy*, *p.* 20. of the *Just and Pious Scorionist*. And to prove this Figure, he printed, true, he tells you the Astrological Cause of his Death, was the Ascendant to the Square of ♀, *in dignitatibus Saturni*, one of the most nonsensical reasons for the Death of a man that ever was given; *Venus kill!* and yet at the same time, he owns the *Sun* giver of Life, *p.* 16. Nay, there is not a page in that little Treatise, but abounds with Errors or Noise, all which to name in this place would be too tedious; but I will give you some, to shew I do not charge him without a Cause. The Epistle is nothing else but a great many noisy words, to shew us how able he was to manage a false and lying argument; first to assert that Sir *Matthew* had ♏ ascending; and then to vindicate that which was not so, as if he had a Patent to impose upon, and abuse Mankind as he pleases. *P.* 6. he says, *That Honourable Native had* ♀ *fortunate in earnest, tho in* ♐. And yet in his *Collect. of Genit.* Aphorism 36. he tells us, ♀ *in* ♓ *or* ♐, *makes a man confident without reason, and pretends to things he understands not.* But this is a small matter, only a Contradiction; and I think it implies, that one of them must be a lye. *P.* 8. *The* ☉ [says he] *in the Ascendant shews the Native to be of excellent Prudence, Judgment, and Honour;—— an observer of his Promises, and a hater of all sordid, base and dishonourable things. All which Excellencies did shine in this our Pious Scorpionist.* It was well he was a *Scorpionist*, or else the 12th Aphorism in his Collection had fell to his share; where he says, *That the* ☉ *in the Ascendant makes eminent Boasters, and very proud Persons.* But because ♏ is a *Chast, Vertuous, Modest*, and an *Humble* Sign, therefore the ☉ in that space of Heaven gives mighty good People. *P.* 18. he tells us, *That* ♂ *is Lord of the* Alchocoden, *and gives his greatest years, which* Ptolomy *tells us are Sixty six.* This is a plain lye fathered upon *Ptolomy* by my Friend *John*; for in the whole *Quadripartite*, no, not in his last Chapter, *De Divisione Temporum*, he never useth any Expression like that, nor gives any countenance to their *Alchocoden* in any thing I have read of his; and my Friend would have done well, if he had quoted the Chapter and Book where he had found it, and so have saved me the labour of inquiry. In *p.* 19. he talks of an *Abscissor vitæ*, and that is [forsooth] ♃, because he happens to be in that Angle and Space of Heaven, called the

the 8th Houſe; and yet the Square of ♀ kills, being directed to the Aſcendant; now, pray conſider what uſe they make of their *Hileg* and *Anareta*; for he ſays, The ☉ is *giver of Life*, ♂ *giver of Years*, ♃ is the deſtroyer of *Life*, and yet the *Aſcendant* to the *Square of* ♀ kill'd this Learned Native. Pray, why ſhould not the ☉, who is *Hileg* to the Square of ♀ in *dignitatibus Saturni*, kill as well as the Aſcendant to that point; this is Nonſence with a witneſs, if I underſtand him, and the greater, becauſe it came from him. But ſuppoſe all theſe things that he ſays were true in a man, that had ſuch a Figure as he hath printed for the Birth-time of Sir *Matthew*, yet here it is all Folly and Impertinence [I had almoſt ſaid Impudence] becauſe it is publickly owned, that he was born 12 hours diſtance from that time; and for ought he and I know, it may be 12 days. Such is his Confidence in taking Nativities on truſt, and by hear-ſay, and then impoſing them on the World for truth, which he hath been often catcht in, but how often they have paſſed undetected, is to me yet unknown. And upon this very Authority of *hear-ſay*, I certainly believe, he hath trumpt up this Nativity of Mr. *Hobbs* to prove his notion of Cardinal Signs to be true, as he did that of Judg *Hales*, to prove ♏ a virtuous Sign, and without doubt both alike true.

2*dly*, The meaneſs of his Parentage, conſidered with the part of *England* where he was born, may render it dubious, there being very few *now* of the meaner and middle ſort of People in the remote parts from *London*, that take any notice, or keep in memory the time when their Children were born; and much leſs *then*, when Aſtrology was ſo little known in this our Nation of *England*; nay, ſcarce at all known, unleſs among ſome Learned Men, who were able to read other Languages beſides their own, there being at that time but *little* of Aſtrology printed in the *Engliſh* Tongue, and that *little* very imperfectly known, handled, and underſtood. Beſides the lowneſs of his Birth obliged him to be abroad betimes from his Parents; and as I hear, he went to the Univerſity at 13 years of age, which did prevent him of thoſe frequent opportunities to hear the time of his Birth from his Parents, if they did remember it.

3*dly*, I never heard that he was ever ſtudiouſly inclined to this Celeſtial Inquiry; and for that reaſon, might neglect the taking notice of his Birth, and think it not worth his Memory and Animadverſion; by which means, if he did ever know the day when he was young, I dare be poſitive he did not know, or at leaſtwiſe remember the time of the day, in which you know there is 24 hours, and

every

every one of those will make a great alteration in a Nativity, especially in one that hath Signs of short Ascentions in the Ascendant; and indeed many aged People do remember the Year and Day of their Birth, but very few of them can give you the absolute time of the day when it was. Whence I conclude, when he had got the day and year, he made him such a Nativity as he thought agreeable to the Life, Actions, and Learning of the Gentleman. And tho I do conclude it possible for him to get the day, yet I do not allow the Figure to be true; but perhaps he hath made this Position to abuse him, as you may see by the 12th and 86th Aphorisms in his Collection, where he gives all such Persons as have the ☉ and ♂ in the Ascendant, a very bad Character, making them *Lyars*, *Boasters*, *Proud*, *Perjured*, *Contrivers of Mischief*, and *Inventers of Fables*; and more such-like ill Names he bestows upon them; how well they deserve them, I know not. However, those Names do not at all agree with the Character he gives him in his *Cardines Cœli*, which shews my Friend *John* can make the Stars give and act what he pleaseth; cool his Broth, and warm his Fingers, and all with the same Breath.

But to put all out of doubt, let us come nearer and closer to the matter; for seeing they do allow that Directions are the Causers of Death; or at leastwise, that few or none dye without them; Let us see what they can assign for his death, either to the ☉, ☽, or Ascendant, for they are all alike to them, tho I do affirm the ☽ here to be Giver of Life, according to the Position printed. This Gentleman died in *December*, in the year 1679. being then 91 years and 10 months old; and the Ark of Direction to give that number of years, according to their measure of time, is 90 degr. 31 min. Now observe, The Direction that he concludes kill'd him, was the Ascendant to the Square of ♂, and the ☉ to the Body of ♃, Lord of the 8th House, which to me seems very strange, that the ☉ should pass the Square of ♂, and he out-live it almost three years, and at last dye on the Ascendant to a sham Direction, called the Square of ♂ [for the true one did not come up till about 22 years afterward] and at such a time too, when the ☉ was by Direction within a very little of the Body of ♃, the great and only *Balsamick-Star* in the Heavens, whose ill Rays always saves, and certainly much more his Body in the ascending part of Heaven; but is it not very strange that he should confidently take the Directions to the Horoscope to give Death, when the ☉ is so near it; for the Ascendant cannot be Giver of Life, nor can it kill with bad Directions to it, when the ☉

is

is ſo near, as in this Example. But is it not more ſtrange [how his Catholick Soul judgeth in the caſe, I cannot tell] that the Square of ♂ ſhould kill, and the Aſcendant to the Square of the ☉ ſhould not at about 82 years of Age; and indeed, by *John*'s good leave [if *Ptolomy* is allowed to be true] the Square of ♂ cannot kill, becauſe he is under the *Sun*-beams; but any Tooth good Barber, ſo we can but make *Cardinal Signs* on the *Angles* of this, or any other Nativity. In ſhort, I judge he will find but few of his own party [I mean as to the Principles of Aſtrology] that will believe the Aſcendant to the Square of the *Sun* ſhould paſs by and give nothing; and a few years after, the Square of *Mars* kill; and this at ſuch a time too, when the *Sun* in the Aſcendant was directed to the Body of *Jupiter*,—— but indeed he was Lord of the Eighth.—— Oh!—— that alters the caſe mightily —*Ha, ha, ha.*

But to tell you the truth, the *Moon* is *Hileg*, or Giver of Life in his Figure, and for that reaſon, neither *Sun* nor Aſcendant can kill by Direction; and at the time of his Death, ſhe was directed to no ill Aſpect or Rays. The firſt thing ſhe meets, is the ✶ of ☿ in ♓, which would touch at or about 95 years of Age. And ſo I leave it, till he ſhall think fit to aſſign ſome other Cauſe for his Death, and tell us what Authority he hath for the time of Birth, and by what Authority he will prove this Figure, or any other true; aſſuring you, that this is not Mr. *Hobbs*'s true Nativity; I will not ſay it is not the day, but I am ſure it is not the hour, only a time pitcht upon, and choſen by his unerring Judgment, to prove one falſity by inventing of another; or to ſpeak more to the purpoſe, he calls for help to Saddle his Hobby-horſe. I could put divers other things to him, which I am ſure would puzzle his fertile Brain to find ſecurity for their truth; as, who he will conclude to be *Hileg*, and then the Lord of the *Alchocoden*, whom they chuſe from the former? and whether the Native lived that number of years deſigned by that Star, and no more; and whether ♂ [who muſt be Lord of the *Alchocoden*, according to their notions] being Combuſt in his detriment, and afflicted by ♄, can give any more than his mean years, which are Forty, tho this Native lived Twenty five years beyond his greateſt years, which are Sixty ſix. With more of this Nature, that I paſs by, ſuppoſing there is enough mentioned to convince any rational man, that the Figure of Birth by him aſſerted, is all Sham and Trick.

The

The next he brings, is that of the Famous Mr. *Burton*, Author of *The Anatomy of Melancholy*, to prove his fictitious Notion.

Mr. *Burton*.

Latitud.	Planetæ.	
♄	0 42	North
♅	1 37	North
♂	0 18	South
☿	1 4	South
♀	1 42	South
☽	1 38	South

I do believe he hath taken this Figure of Mr. *Burton*, as near the Account he himself gave of it, as can be; and do therefore judge, if this is not true, it is not Mr. *John*'s fault, but the Learned Native himself, who gave it to the World in scattered Sentences in his *Anatomy of Melancholly*; and as I am informed, did also give order when Living, for the inscribing it on his *Tombstone* in *Oxford* after his Death; which did not only shew the Gentlemans Ingenuity, but also his Integrity in letting the World understand how far he was acquainted with his own Nativity, lest some Ingenious Nativity-maker or other, should surreptitiously have trumpt up a spurious one after his Death; which is a thing very common, not only in our Nation, but in others likewise; and by that means we come to have so many Great mens Births that are really false and imaginary, and yet imposed upon us for absolute truth, which the unskilful, ingenuous men run away with, and believe them to be as reported to them. And to convince you that this is true, take an Example in

one man, and that is the *French* King, whose Nativity was printed by Mr. *Gadbury* in 1661. in which Figure he makes 22 degr. of ♏ ascending, and the time 27 min. after Eleven; and this he affirms to be true by the Probation of three Directions, and their Concurrent Accidents, as may be seen in his Collection. *Morinus*, he prints his Nativity in his *Astrologia Gallica*, p. 555. in which he makes almost 15 degr. of ♏ ascend, and the Time 15 minut. after Eleven of the Clock, *Mane*, the same day and year, and proves his also by two or three Directions; to which he addeth another Argument of truth, that the time of the day was known, *per Altitudinem Solis Astrolabio sumptam apud familum Germanum*; and this a man would think were very exact, coming from a Learned Pen, and he also a Lover of the Art, as well as a Professor thereof. And, yet after all this, I have had an account from *Adriano*, the great *Mathematician* at *Paris*, that the *French* King was born at 15 minutes after Four of the Clock the same day in the Morning; which is sufficient to acquaint us, that there is a mistake, or a little Knavery in this Account given so variously; and is not only in this man, but others likewise; of which more in my *Defectio Geniturarum*.

But as to Mr. *Burton*'s Nativity, I am not willing to make a search into the truth of it, and that for two Reasons. The *1st* is, The Respect I have to that Learned Gentleman, being unwilling to call his Skill in question, because I think he gave it us to the best of his knowledg, without any design of Trick or Interest, either to bubble us, or put a falshood upon the World under the Notion of Astrology. And the *2d* is, Because I have no Accidents that are considerable in the Course of his Life, to try the verity of the Figure by, either of *Sickness*, *Preferment*, or *Death*, which are the only grounds to try and prove a Nativity, whether true or false. And yet, if this is his true Figure, I should look upon it to be very difficult for him to pass the ☽ to the Body of ♄, with and without Latitude in *Zodiaco*; and this the rather, because it hath there almost 1 degree of *North*-Latitude; but for the reasons beforementioned, I shall omit all things of that nature.

But suppose we should allow this Nativity to be true, and that Cardinal Signs on Angles should do those wonders that he says they do; yet I cannot see what ground there is for his bringing this Figure to prove it by. For here is almost 29 degrees of ♈ on the Ascendant, and that a Sign of short Ascention, according to his own Notion, and every ones else; and the most he can make it,

it, is not above 36 minutes below the Cusp of the Ascendant, that the Sign ♈ hath to rise; and in *his Figure*, there is the whole Sign ♉, and 6 degrees of ♊, in that part, called the Ascendant or Horoscope: Hence it follows, that he lays the whole stress of the matter on the very Cusp of the Angle, or Line of the Horizon, to prove the Mystery of Cardinal Signs, which if true, I think he puts it upon a very dubious proof, both in this Figure, and also in that of *Charles Gustavus* beforementioned; for if we make this a very few minutes later, and that a very few minutes sooner, you will find ♉ ascending in the one, and ♈ in the other; and in my Opinion, will mightily shake, if not wholly confound the very Principle of his design; for I do not believe every Figure of a Nativity to be true, that he says is so; and therefore, if these should be corrected, what will become of his Notion? And for that of the King of *Sweden*, I am sure it is not true, and that for the Reasons there alledged. But besides all these things, he may have his ♄ in the 10th, and ♃ in his 6th House; nay, and ☌ in ☌ with his *Ascendant*, and for all that have ♉ ascending; and indeed, to my apprehension, it seems more probable to be ♉, because of that Expression of Mr. *Burton*'s quoted by Mr. *Gadbury*, *And ☌ principal Significator of my Manners, in partile ☌ with my Ascendant*, &c. And by that word *partile* ☌, I understand exactly on the Ascendant, and if so, ♉ must be ascending, for ☌ is almost 1 degree in that Sign, as *God.* well knows; and then pray, what will he do for a shift to tickle the Ears of his Admirers into the belief of Cardinal Signs, and their power in this Nativity? Nay, do but observe how he shuffles, and how he is put to it to make a Nativity [nay, driven to the last degree of ♈] to impose an Error on the World, and to cheat us and himself also into the belief of a lye.

But there is one thing more I observe in the 126th Paragraph, and that is, he went to Dr. *Fisk*, to know what the meaning of ♃ in the 6th House was, and this in the year 1650. of whom he says, he learnt that little of Astrology that he hath. Utterly disowning his best Master, Mr. *Lilly*, by whose Assistance [he says in the Epistle to his *Doctrine of Nativities*] and Favours, he was enabled to compleat that Book, which was printed in the year 1657. Now, do you think that Mr. *Lilly*'s Acquaintance had done him no Service, besides the use of Books in that Seven years? Or do you believe his asking Dr. *Fisk* that one question, had set him in a Station above the want of other Instructions? If so, he was the apest Scholar to one, and

the moſt ungreatful to the other of any man living. But I ſhall forbear any further Aggravation of that Ingratitude, becauſe the whole Nation is ſo well acquainted with the thing.

His Seventh Nativity he brings to prove his dreaming Notion, is that of *Michael Noſtradamus*, as followeth,

The time of this Gentlemans Nativity, Mr. *Gadbury* had from that ſhort Account of his Life, printed by Monſieur *Garencieres* in *Engliſh*, at the beginning of that Treatiſe called *Noſtradamus*'s Prophecies, where it is ſaid, he was born at St. *Remy*, a Town in *Provence*, the 14th of *December*, on a *Thurſday* about Noon, 1503, and that he died of a *Gout* and *Dropſy* at *Salon*, a City in *Provence*, or near it, on *July* 2. *Anno* 1566. being then Sixty two years of Age, and Six Months. The Latitude of the Place is about 43 degrees; and how our worthy Author will make 2 degrees of ♒ on the 10th Houſe, and 11 degrees of ♎ on the Aſcendant in that Elevation, is to me a myſtery; for if he makes two of ♒ on the Midheaven, there will be about four of ♈ aſcending; but that Error I will paſs by, it being not to my buſineſs now in hand, be it true or

or false; nor will it deface or confound his design that the thing is brought to prove; tho the rest of the Houses are likewise Erroneous, and therefore I shall proceed in another method.

I perceive by the Authors Expression *about Noon*, that the Native did not leave a particular Account, at what time in that day he was born; for that *about Noon*, might be about an hour or more before or after it, or else the Stars in this mans Nativity had not the usual force and effect, that *Mr. Gadbury* allows, and asserts they have in other Mens Genitures, of which more anon, when I come to those Objections. The Sign ♈ is well-known to be but 1 hour and 5 minutes ascending on the Horoscope in that Elevation; and therefore the error of half an hour in time sooner, and 56 minutes in time later than this Figure, will very much alter the Case, and extreamly shake the Authority both of his Aphorism and Skill, so far as they are both concerned in this Figure and Nativity; and if I mistake not, his *Dear Urania* will suffer a deliquium also, by the Confidence and Credulity of her over-forward and bouncing Secretary; but it is no strange thing to see honest Masters abused by the knavery of their fawning, glavering Servants.

However, if this Figure should be true [which is very uncertain and dubious] it is far fetcht, and at the best given in a general term *about Noon*, which no man ought to rely on without Corection, by as many Accidents as the Case requires, or can be gotten; and to affirm this his true Nativity, without such Reasons and Authority, especially in such a Case as this is, where it is made a principal Pillar to support so great a Structure, as he here endeavours to build upon it, is to me a great Argument, either of the mans Weakness, or his Confidence, believing his *ipse dixit* is over and above sufficient to stem the Torrent of all other Authority; and therefore I will bring it to the Touchstone, as the real test of its truth or falshood; and in that trial, I shall rest my self very well satisfied of either, without troubling you with many Arguments, which at the best serves but to spoil Paper, and tire your Patience. Yet, let me tell you, this is as notorious a piece of Falshood and Imposition, as any he hath brought to this purpose and proof.

But before I begin to examine the Figure in general, it will be very necessary to settle the Figure to some particular degree on the Midheaven and Ascendant; for [as I said before] if we allow 2 degrees of ♌ on the Tenth, there will be but 4 degrees of ♈ on the Ascendant; and if we should allow 11 degrees of ♈ ascending, there

there will be about 5 degrees 30 minutes of ♍ on the Tenth. And because I will give him all the fair play imaginable, I will take that which ſtands faireſt for his advantage, [tho he did not ſerve me ſo when I was in *Holland*] and I think that is 11 degrees of ♈ on the Aſcendant; for I do ſuppoſe out of the *Abundance* of his *Ignorance*, he doth conclude the Aſcendant to the ☌ of the ☉ was the Direction upon which this Native did expire; now, if ſo, I would fain be reſolved, whether the Aſcendant to the ☌ of the ☉, is likely to give the *Gout* and *Dropſy*; which Diſeaſes he fathers on ♄ in his *Doctrine of Nativities*, p. 122. And tells us there alſo, That the ☉ gives *Swoonings*, *Inflamations* of the *Eyes*, *Palpitation* of the *Heart*, and *Wringings* at the *Stomach*; which Diſeaſes are not the uſual Attendants of *Dropſies* and *Gouts*.

I cannot find any other Direction he can pretend to, that may be allowed to give Death, but that of the Aſcendant to the ☌ of ☉; for the ☽ by Direction, is at that time in their way come to the ninth degree of ♍, having paſt the Body of the ☉, and her own ✶; and not come to the Body of ♀, and ☌ of ♃, Lord of the 8th Houſe, that pernicious part of Heaven; and the ☉ is at that age in 2 degrees of ♓ by Direction, being come to the place of his own ✶, and within Rays of the ☽'s △, which is the next Direction; and therefore we muſt conclude [ſeeing none of theſe can be lug'd in to do the buſineſs] that the ☌ of the ☉ to the Aſcendant, was the fatal Point that kill'd him, notwithſtanding the △ of the ☽ was very near after. Thus you ſee a ſorry ſhift is better than none; and for ought we know, had not this unlucky Direction fell in ſo untowardly, he might have lived till this time, unleſs ♃, Lord of the 8th, had happened to have birded him off; for ♂ being Lord of the Aſcendant, would without doubt not hurt his own; and ♄ durſt as well have eat his Fingers, being under the power of ♂ in his Triplicity [and beſides very weak in his detriment] as moleſt or kill him; ſuch a pretty ſort of Aſtrology he pretends to be Maſter of.

In this Nativity we find both the ☉ and ☽ in Aphetical Places; and it is certain one of them muſt be *Hileg*, or Giver of Life; and yet the Aſcendant to the ☌ of the ☉ kill'd the Native; which if ſo, I am ſure it can do it always, and that with much more eaſe and certainty, when the Aſcendant is Giver of Life. But let us have recourſe to his Collection of Genitures, and there you will find abundance of Nativities, where the Aſcendant to the □

and

and ☍ of the ☉ did not kill, as in Pope *Paul* V. *p.* 80. Dr. *Morton*, p. 92. Bishop *Usher*, p. 96. Mr. *Gataker*, p. 102. Mr. *Childrey*, p. 114. Mr. *Vaughan*, p. 117. who had his ☉ in the Eighth in direct ☍ to the ☽, and yet the Aſcendant to the Body of the one, and ☍ of the other did not kill; what think you now, are theſe partial Stars or not? Sir *Robert Holburn*, p. 124. Sir *Frech. Hilles*, p. 159. that was to live ſome Decades of years, he alſo out-lived the ☍ of the ☉. Major-General *Lambert*, p. 166. *Vincent Wing*, p. 182. an even half ſcore that out-liv'd the Aſcendant to the ☍ of the ☉; and ſome of them underwent its Influence at a conſiderable Age too. And I could furniſh you with more likewiſe under his own hand, only I think theſe ſufficient to prove that Direction falſe and fictitious as to his Death, and the Cauſe of it; and to ſhew this Learned Artiſt's Skill, is as little as his Modeſty and good Nature.

But beſides all this, there are ſeveral Nativities in being, in which our Nativity-maker allows the Midheaven to the Bodies or Oppoſitions of ♄ and ♂ to kill; ſometimes by violence, and ſometimes other ways, and this done only by a ſingle Direction of either, as in the Caſe of *Charles Guſtavus*, and *William Laud*, the Midheaven to the Body of ♄ in the one, and to the Body of ♂ in the other; but in this Nativity the ☉, who is Giver of Life, and the Midheaven, were both at once directed to the Body of ♀, and ☍ of ♃, Lord of the 8th in the 4th; and then to the ☍ of ♄ and ♂ from the 4th likewiſe; all which had not power enough to kill him till the Aſcendant came to the ☍ of the ☉; *Ha, ha, ha*, a pretty ſort of Stars, and as prettily managed by thoſe that pretend an acquaintance with them. Indeed I cannot blame People, when I hear them cry out againſt the Fooleries and Cheats of Aſtrology; for according to this kind of Doctrine, no man would trouble his head with the Study of a thing ſo contradictory and uncertain, that could find any thing elſe to exerciſe his Thoughts and Meditations in. I know the Anſwer ſome of them will make me, and ſay, *The Midheaven never kills but in violent Deaths*, Collect. Genitur. Aph. 92. To that I anſwer, They know nothing of the Cauſe of a violent Death, till it is over and paſt; and therefore that is but a ſham, and a ſilly one too; for if it hath power to kill at one time, it hath at another; and tho a man may not dye by an Ax, or a Halter, yet he may dye violently in his Bed, or ſome other way, for the Stars are not bound to a particular way

and

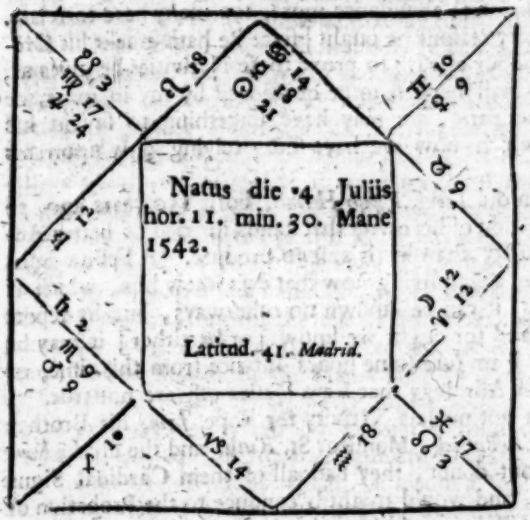
and method. And I do assert it for truth, that if it did ever kill, it must do so always [without Rules of Exception] and I know no reason [nor he neither] why all those Directions to the *Sun* and *Midheaven* should not have kill'd this Native. And besides, he talks without knowledge about the violence of Nativities; for what violent Positions are there more in *Gustavus Adolphus*'s Nativity, than in this of *Nostradamus*? And also, what is there of violence more in *Charles Gustavus*, than in the Duke of *Albemarle*'s? *Collect. Genit. p.* 70. and yet two of them died violent Deaths, and the other two Natural ones; but besides, before the People are dead, he knows not a word which is a violent one for Death, and which not; but when they are dead, and that by violence, he can presently find the Cause. What Nativity in his Collection carries more violence with it, than that of *Charles Tortenson* the *Swedish* General, where the ☉ and ☌ are in ♂ in ♌ in the Ascendant, and both in □ to ♄ in his own Dignities; the ☽ is in ♂ with ♃, Lord of the 12th in ♋, with violent Stars, in direct □ to ♄, and in ☍ to ♂, and the ☉ Lord of the 8th, and also to ☍, who hath Dignities there likewise. Now, is it not strange, that this Native under so violent a Position should dye a quiet Natural Death, when those two Kings of *Sweden*, especially *Gustavus Adolphus*, under a very moderate Position should dye violently? Which things Mr. *John* would very much oblige the World with, to let us know the Reasons of them, and to acquaint us with those curious *Nostrum*'s, by which we may be able to understand these [hitherto improbable] Nativities as well as he.

To conclude, This Nativity was about Noon, that is, a little before 11 a Clock, at which time he will not have ♈ ascending, but the latter part of ♒, and the Sign ♐ on the Tenth. And under this Position and its Effects, he will at the time of his Death labour under the Influence of the ☉, Giver of Life, to the Mundane Parallel of ♂ and ♄, Direct and Converse; which are proper Directions to give the *Gout* and *Dropsy*. And therefore, if Mr. *John* doth not think this a reason sufficient, I would desire one from him more Authentick.

The next he brings to exercise his Talent in, is that of *Gregory Lopez*, a *Spanish* Hermit, one of his own Religion, and therefore he ought to know the exact time when he was brought into the World. The Figure follows,

Gregory

Gregory Lopez.



Latitud. Planetar.			
♄	2	35	No
♃	1	23	No
♂	2	0	So
♀	2	57	So
☿	1	21	No
☽	3	15	No

I wonder Mr. *Gad.* ſhould have ſo much confidence on his Reputation, as to think to be believed in this, and ſuch like Caſes, when he ſays the thing is ſo; ſeeing we have found him tardy ſo often in his befriending Mankind with ſuch Curioſities as theſe are, Nativities I mean, and not one in forty of them true, as may be juſtified by his Learned Collection, and the Opinion of every one about that Book; for it is not only my ſelf, but divers others alſo, that are of the ſame Perſuaſion with me about the Falſities, and viſible Contradictions ſo openly juſtified and aſſerted by the Author in that Treatiſe, and not only there, but in moſt of thoſe Books he hath publiſhed, to inform the unlearned World. Do you think it is reaſonable to believe, that he ſhould obtain the true time of this man's Birth, who was born at ſo great a diſtance, as *Madrid* in *Spain*, and perhaps unknown to all his Friends and Acquaintance [and probably himſelf too] till after his Death? When we may be certain he could not give us the true Nativities of thoſe born at home in our own Nation, and near him, and had the opportunity of their

Acquaintance besides, as Sir *Freeb. Holles*, *Nic Culpepper*, Mr. *Lilly*. Nay, he hath given us *his own* false, and printed it three or four times over; besides those of *Oliver Cromwell*, Two Kings of *Sweden*, Judge *Hales*, and abundance more, too many here to relate. I say for those very reasons he ought [since he hath crackt his Credit so] to endeavour always to prove those Nativities he gives us, that when they shall happen to be questioned by any in mine, or other mens Company, we may have something to say in his Vindication, which now we have not, relying only upon his *Say-so*.

To give us an old *Lowsy Popish Hermit*, born 150 years ago, to prove an Innovation of his own, that stands in need of better Authority and Security than he is able to produce. A Fellow born in *Spain*, and not a Soul living now that ever knew him, which at the best tells us, it can be known no otherways, but by report and hear-say; and for ought we know [or he either] it may be some days, but I am sure some hours distance from this time, or else the Rules of Astrology that I am Master off, are not true. I admire he hath not made a Nativity for Pope *Joan*, his Brother *Judas Iscariot*, St. *Patrick*, Monsieur St. *Ruth*, and the *Golden Farmer*; for without doubt, they had all of them Cardinal Signs on their Angles, and would mightily conduce to the Probation of that Aphorism, if he would but take the pains to let us know them according to his best and most approved Rules of Nativity-making.

Do but consider how many People he hath told us died on the Midheaven and *Sun* to the Square of *Saturn* and *Mars*; how many he tells us died on the Ascendant to the Square of the *Sun*, Body of *Saturn*, and Body of *Mars*; how many he hath affirmed went to the silent Shades on the *Moon* to the Square of the *Sun*, the Opposition of *Saturn*, the Opposition of *Mars*, the Midheaven and *Sun* to the Antiscions of *Mars* and *Saturn*, all which have passed over in this Nativity, and none of them had power to kill. Neither do I know when he died, yet am partly sure they went off without Death, because *Gadbury* says, he was about Twenty one years of Age before he grew thus Religious; and he must continue some years in this method of *Piety*, or else he would not have obtained so great an Esteem and Reputation to be counted a Hermit. But these Directions came up, some at Twenty, others at Four or Five and twenty, some at Thirty; and they that came up latest,

lateſt, were at Thirty ſix or ſeven by this Poſition; and yet I am of opinion he out-lived that Age, if ever there were ſuch a man, and that he did not ſtarve himſelf to be counted Holy.

Beſides all this, I ſee no reaſon why a Conjunction of *Mars* and *Saturn* in *Scorpio*, the Square of the *Moon* and *Sun*, and *Moon* and *Mercury*, the Square of *Jupiter* and *Venus*, and alſo the Mundane Parallel of *Jupiter*, *Saturn*, and *Mars*, ſhould make a man ſo extreamly Pious and Religious, as our Friend *J. Gad.* tells us he was. I have heard him often ſay, it was a very hard thing for him to be good and honeſt, who had a Conjunction of *Saturn* and *Mars* at the time of his Birth; and if ſo, I am ſure 'tis the worſe for being in *Scorpio*. I do really judge, if this Figure is nearly true, or within an hour and a half of it, he did not turn Hermit for the ſake of Religion, but for the loſs of a Miſtreſs, or elſe a Diſobligation by ſome Debauchery of hers. For at the Age of twenty years, he had his *Sun* to the *Sextile* of *Venus*, and *Square* of *Mars* by Direction, which is very likely to give ſuch an Effect; and if ſo, he only grew ſurly and ſour on that Affront; by the continuance of which, and his own forgetfulneſs, it became a cuſtom to be thus Religious; to ſignify which, he labour'd under the *Moon* to the Oppoſition of *Saturn* with and without Latitude, about four years together, from Twenty three or Twenty four forwards.

And tho I have not ſo good a proof for the falſity of this Figure, as I have of ſeveral of the former, yet I am partly ſure it is falſe, becauſe he out-lived the *Sun*, who is *Hileg* to the Square of *Saturn* and *Mars*. And ſo I come to his Ninth Example of Truth in the Caſe of Cardinal Signs on the Angles. The Figure follows, ſet *Ptolomaically*,

Sir *Theodore Mayerne.*

Latitud. Planetar		
♄	1 49	North
♃	1 22	South
♂	0 30	North
♀	0 36	North
☿	2 56	South
☽	3 55	North

I am certain [seeing my good Friend *J. G.* makes *William Laud*, and Sir *Theodore Mayerne*, to have almost the same Positions, or with very little difference, scarce considerable] that they cannot be both true, if either of them be so; for we see here, that they have both 4 degrees of ♎ ascending, and ♀ Lady of the Ascendant in ♏ in both Nativities, and the ☉ in both their Ascendants, and ♃ in △ to the degree ascending exactly, the ☽ in a Watery-sign in both also. Hence, seeing they are so much a like in their Births, why should not their Bodies and Constitutions also have been somewhat proportional in reference to their Statures, Corpulency, Passions, general Fate in Fortunes and Misfortunes; in all which, these two men were nothing alike; the Bishop being a little man, Spare bodied, Rash and Furious; the Doctor a full-grown, large Body, extream Corpulent, with a gentle, easy Temper. The Bishop had the latter part of his Life full of Trouble, Disquiet, and Confusion, and in conclusion attended with a violent Death. The Doctor had the latter part of his Life Quiet, Easy, and Composed, and at *Chelsy* where he lived, died of good old Age. And the difference

difference in their Births is not any ways remarkable; what is, you may obſerve in the places of the ☽ and ☿. In the Doctors, the ☽ is in the beginning of ♏ in ☌ with ☿, and both going to the ✶ of ♂. In the Biſhop's, the ☽ is in ♓ in □ to ♃ and ☍ to ♂, applying to both. But why theſe ſhould cauſe ſuch vaſt difference and diſproportion in their Bodies, I confeſs, I know not, nor do I believe my Friend is able to reconcile the one to the other, or either of them to his Stars. Indeed I will allow the Biſhops Intellectuals to be wholly different from the Doctors, as his ☽ in □ to ♃, (the Patron of Religion) in ☍ to ♂, ☿ with ♄ in ♏, and ♀ Retrograde with the *Virgins Spike*, do very well ſhew. And I could tell you, what they promiſe in ſuch Poſitions too, if I thought I might eſcape the ſevere Cenſure of being maliciouſly inclin'd; but this I do ſay, the Poſitions are naturally like the man, as to his Temperature and Humour, in the way and order of Nature.

As to the Soul, that Divine and Eternal part of Man, I can by no means allow to be affected, governed, or ſwayed by the power of the Stars, any further than it is informed, or miſled by its Natural Organs, the Senſes I mean; for without doubt, by how much the more bruitiſh a man is, the more vicious and depraved is his Mind and Thoughts, thoſe Preliminaries to the Soul, by which medium it is always converſant with, and exalted to thoſe glorious Manſions above, or confuſedly hurried among thoſe Corruptions of Nature, which are not only a Clog to the volatile Soul, but a Sink of Ruin and Deſtruction, in which [it is to be feared] too many have periſhed, both Body and Soul.

But to return to our Starry-buſineſs again; There are many more things to prove theſe two Nativities do not agree in, beſides theſe mentioned. The Biſhop he lived all his days ſingle or unmarried. The Doctor had both Wife and Children, [one of which married to a *French* Marqueſs] and the Lord of the Seventh the ſame Star, and in the ſame place in both the Figures; and I hope my Friend *John* will not make the ☽ in ☍ to ♂, an Argument of a ſingle Life; that Poſition, I confeſs, is often judged to be a wanton one, but never forbids Marriage. Nor I cannot believe he will lay any weight or ſtreſs on the ☽'s Separation from the □ of ♄, they being now at 7 degrees diſtance, and the ☽ in Aſpect both to ♃ and ♂ applying in the Zodiack, and to a Mundane Aſpect of ♀ alſo. Well, but how ſhall we reduce all this into a way for Practice, and to be ſerviceable another time, when we meet with ſuch

crabbed

crabbed ſtuff again? Why, really I cannot tell you which way to begin that work; it is beyond all the Rules of Aſtrology that I have learn'd and read and do think it will prove a knotty, puzling piece of Work; for which reaſon we muſt be forced to intreat our worthy good Friend, to favour us with this Information, and let the World know, why Sir *Theodore Mayerne* ſhould marry, and why *William Laud* ſhould not; and indeed he is the only man able to do it, being furniſhed with all the curious, delicate, fine-ſpun Notions, and thoſe lofty *Noſtrums*, the Quinteſſence of the whole Art, lodged only in his capacious Head, that mighty Magazine, or rather Kittle-drum of Aſtrology.

But beſides this, it will not be improper to conſider the Directions in this Figure and Nativity; for it is certain, that Planet which was *Anareta* in the Biſhop's, muſt of neceſſity do the ſame Office in the Doctor's, becauſe the Figures are both the ſame, and the ſame *Hileg* alſo; and the Planets of a Maleſick Influence are in the ſame parts of Heaven, and Lords of the ſame Houſes in the one Figure, as well as in the other; and if the Lords of the 8th and 4th had power to Impriſon and Kill in the Biſhop's Nativity, I know no reaſon to the contrary, why they ſhould be debarred of that force and ability in the Doctor's, purſuant to their Dominion in thoſe two fatal Houſes beforementioned, which my Friend lays a mighty weight upon. For if their Dominion is ſo conſiderable by being Lords of thoſe Houſes, as our Friend *John*, and ſome other Authors tells us it is; then beyond all doubt, we may rationally judge that the Malign Influence that Authors ſay is lodged in ♄ and ♂, which renders them perfect Enemies to our Nature and Being, and alſo Authors of Death and Sickneſs, muſt mightily add to their Power and Ability in point of Death, eſpecially in the Doctor's Nativity: And yet our Learned Author kills the Biſhop on the Aſcendant to the Body of ♄; and lets the Doctor live ten years beyond that Direction, and dye on the Aſcendant to the □ of ♂, and ☌ of ♅, which to me ſeems a mighty Myſtery, that ♄ ſhould have power to kill, and yet not have power to kill; when I am ſure there is no reaſon to be aſſigned, that can reconcile the Contradiction to any rational man. But if Mr. *J. G.* can ſhew me, or any one, by what Direction, Configuration, or Poſition, &c. ♄ is more enabled to kill in the Biſhop's, than he is in the Doctor's; or by what way or means he is diſabled in his power of killing in the Doctor's Figure more than in the Biſhop's, I will ceaſe my further Inquiry into the reſt

of

of his Errors, and not only acknowledg my Ignorance, but do him right in Print; nay, *Erit mihi Magnus Apollo.* For he tells us in plain terms, That the Bishop was taken up and imprisoned on the Mid-heaven to the Body of ♂; where he continued about four years, and was then Beheaded on the Ascendant to the Body of ♄; and yet the Doctor had both these Directions, and neither of them kill'd him, tho at that time he was very Infirm and extreamly Corpulent; therefore, if these things should be true, or believed so to be, how shall we reconcile this Doctrine to his 92d Aphorism, where he says, *The Directions of the Midheaven never kills, but where a violent Death is threatned.* Which Aphorism was made from the King of *Sweden*'s, to serve a turn at that time. In which Nativity, how shall we believe that his *M. C.* to the Body of ♄ did kill him, when we see plainly these two Gentlemen out-lived their *M. C.* to the Body of ♂, and *John* himself his *M. C.* to the Body of ♄.

But besides all this, my Friend hath mightily discovered his Ignorance in the Direction assigned for the Doctor's death, which tells us plainly, That tho he doth make a noise with *Ptolomy*'s Name, yet he doth not understand one word of *Ptolomy*'s Matter and Doctrine. For he says [*Collect. Gen. p.* 126.] that he died on the Ascendant directed to the □ of ♂ near the *Antares*. Now, if you please but to observe, ♃ is 5 degr. 20 m. in ♊, and ♂ is 5 degr. 27 m. in ♍, which is a very small difference in ☍, where the Opposition of the one falls on the Square of the other exactly, and both Directions must be allowed to come up at the same time, and this in the House and Terms of ♃. Therefore, if he or any one else please but to look into the 14th Chapter of the Third Book of *Ptolomy*'s *Quadripartite*, they may find these words, he there discoursing of those things that do prevent Death in dangerous and killing Directions; his words are these, *Impediuntur enim, cum in fines beneficarum Incurrent, aut cum benefica adspexerit quadrato Aspectu, aut Trigono, aut opposito gradu Interfectorem.* The Mortal Effects [says he] is hindred, when the Direction happens in the Terms of the Benefick, or when a Benefick beholds the Interfector by a Quadrate, Trine, or opposite Degree. So, that by *Ptolomy*'s own Rule, this Direction of the Ascendant to the □ of ♂ could not kill, because ♃ beholds his Radical Place, and the place of Direction to a minute; and because the *Opposition* is a more perfect *Aspect* than the *Square*, it must without doubt have over-powered it, taken away the Sting of its Nature, and prevented the Mortal Effect, had this Learned Physician's Nativity

tivity been true and exact. Nay, you see *Ptolomy* makes two distinct Rules of them; the *Rays of Jupiter*, and the *Terms of Jupiter*, which are, I dare be confident, sufficiently able to over-ballance both the □ of ♂, and the *Antares*. And therefore I shall rest my self satisfied [till that worthy Gentleman shall better inform my Judgment] that seeing Sir *Theodore Mayerne* did out-live the Midheaven to the Body of ♂, and the Ascendant to the Body of ♄, when there was not any thing to support, assist, or save him; it is highly improbable this supposed Direction [for indeed it is no more] of the Ascendant to the □ of ♂ near the *Antares*, should send him to his Grave, when it was so much over-swayed by a Benefick Ray, and in the Terms of ♃ besides: All which considered, speaks aloud in my Ears, that the pretended Nativity of this Learned Physician is most notoriously false, and either ignorantly or knavishly obtruded upon us, to prove one of his supposed Mysteries, as vain as his new Religion he was so fond of in the year 1687, &c. which now he seems to be asham'd of; for he denies that ever he was a Papist; but, *Oportet mendacem esse memorem.*

And yet to be more plain with my Reader, in pursuing the Rules of Astrology in the track of Truth, give me leave to make these further Observations on the falsity of his Figure in improving little false Notions and Directions with a great deal of flourish, and passing by those of more weight and moment in perfect silence, as if they were not worth noting, or fit to be observed by the studious Reader. And the first is, The *Sun* in the Ascendant, which is allowed by all Artists [nay, our Author too] to be *Hileg*, or giver of Life; and for to chuse a giver of Life, and never intend any further use of it, is but to give a man or thing a Nick-name to cause it to be admired without any peculiar use or Advantage, unless it is by chance to serve a turn, and then its Power and Virtue is proclaimed in words at large; as in *James* I. King of *Great Britain*; in Dr. *Le Neve's*, p. 119. in the Duke of *Glocester*, p. 17. *Collect. Genit.* and also in that of *Oliver Cromwell*, where our Author makes use of that Term to inforce his Argument with the greater power and probabillity of Death. And to be plain with you, I know no reason we have to observe a *Hileg*, if we do not make it the only and principal point in Directions of Life and Death: and I am sure *Ptolomy* would not have given so many curious Rules for the more exact finding of the Giver of Life, had it not been of more than ordinary use in Nativities, and especially in those Predictions of Life and Death.

Death. Nay, the word it self bespeaks its Power and Office, which by the *Latin* Authors is rendred, *Prorogator Vitæ, à verbo prorogare*, which is to prolong or continue; and nothing can do that, but what hath the full and sole Power and Command of it. And pray observe, That all the five Hylegiack points, are not called Prorogators at the same time, but that Point or Star only, that is Giver of Life. By the *Greeks*, it is called, ϰύριος ὁ ζωῆς, aut Ἀφέτης, that is, the Lord of Life, or a Messenger sent out on a particular Business; and it is derived from the Verb, Ἀφίημι, Demitto. But by the *Arabs* or *Chaldees*, who seem to be the first Authors of the word, it is called *Hileg* or *Hilech*, derived from the Radical *Hebrew* word, הָלַךְ, *Ambulavit*; which signifies one that walks forward, as in a Journey, making a regular Progress from the *à quo* to the *ad quem*; and besides, a very Eminent Author tells us it is, *Planeta vel Locus Cœli, ex cujus digressione seu directione de statu vitæ Judicant Astrologi.*

Now, if this should happen to be true, That from this Point, and from this only, we ought to judge of the length of Life, and also the time of Death by the dangerous and mortal Directions; let us see what use our profound Author makes of the *Hileg* in this Nativity, as well as in that of the Bishop, in both which the *Sun* is certainly Giver of Life, by the Rules given by *Origanus*, *Pezelius*, and *Ptolomy*; nay, we may add *Argol*, *Campanella*, and the Learned Author, *&c.* of the *Doctrine of Nativities*, p. 90. all which agree, That the *Sun* in the Ascendant [the *Moon* being under the Earth] is certainly Giver of Life, as in the Nativity of this Learned Gentleman. Therefore, if you direct the ☉ to the Body of ♄, with and without Latitude, you will find it comes up at or near the Age of 51. *cum Lat.* and at the Age of almost 53. *sine Lat.* and this in ♏, the Dignities of ♂, Lord of the 8th House, and not far from his Square; what the Effect of this Direction was, I know not, but this you may be certain, that he did not dye of it. The next is, the Direction of the ☉ to the □ of ♂, near the *Scorpions Heart*, with the ☽ of ♃, Lord of the 6th, at or about the Age of 66 years, an Age that generally brings Death; but especially when the Giver of Life is directed to the Malefick Rays of ♂, *Dominus domus Mortis*, and to the beams of ♃ Lord of the 6th, and these among violent fixed Stars of both their Natures; and yet this surly old Man would not dye upon these neither, but lives, expecting further orders for his remove. What! not dye on the Giver of Life, being directed to ♂, Lord of the 8th House, their true and only *Anareta*? This is a wonder with a witness; *Tace, tace*, it is so;

and too true to make a Jeſt of it; he did out-live that Direction, or elſe the Nativity my honeſt old Friend hath printed for his Birth, is falſe; and indeed I would adviſe Mr. *John* to knock under, and ſay it is falſe, or elſe he breaks two of the main Hinges of Aſtrology at once, *i. e.* the Power of *Hileg*, and their *Anareta*. Well, well; but what needs all this triumph and noiſe about a thing of nothing, or nothing worth at leaſt? For tho the *Sun* to the Lord of the 8th Houſe did not kill him, yet the Aſcendant did his buſineſs [and verified the true Rules of Art, every whit as well as the *Sun*] upon its Direction to the *Square* of *Mars*, which you will find came up at 81 years of Age, *aut circum circa*, and therefore the *Anareta* is not to be blamed. And for your *Hileg*, it may be all nonſence for ought I know, neither am I bound to believe a pack of old muſty Authors; and I know no reaſon to the contrary, but the Horoſcope ought to be a ſtanding *Hileg* in all Nativities, and at all times of the day.

Soft and fair my good Friend, not ſo hot and paſſionate, I pray; methinks you talk a little out of the way, when you would have the Aſcendant to be a ſtanding *Hileg*, which you will not ſuffer to be ſo; but you dance it backwards and forwards, as they do the Puppets in the Shows, and make it ſerve any turn, and do any ſervice you have occaſion for, as Marriage, Death, Preferment, Death of a Wife or Huſband, Sickneſs, Sorrow, Change of Religion, Loſs of Eſtate, Getting of Riches and Children; and twenty things more of this nature, you make the Direction of the Aſcendant ſignify in your Correction of Nativities. And I doubt not, but if you could dance the *Sun* and *Moon* too and fro, from one Degree or Sign to another, as you do the Aſcendant, there would be nothing difficult in the Art of Aſtrology, but there would be a plain reaſon for every thing, and alſo a forcible Direction for every Accident. Oh, the wonderful Horoſcope, and the excellent uſe of it! But my deſign and deſire is, that this Ingenious Author would be ſo kind to us, as to let us know when the ill Directions to the *Hileg* will not kill, and when the Directions to the Horoſcope ſhall do it, that the young Students and Practitioners may not be cheated and deluded with expectations of a thing that will never ſucceed the Operations. And indeed, the Direction he here builds upon, of the Aſcendant to the *Square* of *Mars* for his Death, was over almoſt twenty years before his Death; ſo that in truth there could be no Cauſe aſſigned for it, but the *Oppoſition* of *Jupiter*, and the *Scorpions Heart* to the Aſcendant. And tho I have here not mentioned the Biſhop's Nativity,

tivity, yet the same Errors here alledged in the Doctor's, do most of them also claim the same Remarks in the Bishop's, which for brevity's sake, I here omit, having already observed several things there, that are not mentioned here, which I would advise you to compare in the reading, and then consider, whether these Nativities are true or false, and what credit and repute they can bring to *Cardinal Signs* on *Angles*, according as he hath stated the matter. I having already granted, that Planets in *Cardinal Signs* on *Angles*, do and will give Glorious Effects and Eminent Men; and so will the Planets in *Cardinal Signs* out of the *Angles*, or in their own Dignities in *Angles*, tho not in *Cardinal Signs*. And so I conclude this Examen of his Ten Genitures, with the Errors observed.

But yet, before I conclude with my old worthy Friend, I will shew you a visible Demonstration of his Ignorance and——; and also what Credit is to be given to his Calculations Astronomical, as well as Astrological. He having a great Opinion of his own Abilities in Astronomy, and of his being capable to judge between the truth of the *Carolina Tables*, and the rest Extant, took an occasion in *Trigg*'s Almanack [which is written by him] to fall foul upon those Tables, and those that use them also, in the year 1691. upon the occasion of the ☉'s entring into ♈; and the better to facilitate his design, and make it plain and clear to his Reader, that the *Carol. Tables* are false; he Calculates the ☉'s place [or at least-wise says so] by the *Astronomia Anglicana*, written by Mr. *Nicholas Greenwood*; by which Operation Mr. *J. G.* tells us, That the ☉ enters the first point of ♈ on *March* 10. at 53 min. past 6 a Clock in the Morning, according to which time he ought to make 0 degr. of ♉ ascending in the Vernal Figure, but he makes 2 degr. of ♉; yet that mistake I will allow him, tho 'tis false. And then he begins to bluster, and tell us, how some *Almanack-makers* love to be singular, to oppose manifest verity; that they are in love with falsehood, and believe lies: Oh, brave *John! Num nulla mendacia fide fuerunt in novâ tuâ?* But at last he is very Civil, and tells them, they may hug their own Conceits, and ride their own Hobby-horses, and welcome. Now, after all this impudent sort of daring, let any impartial Man but look into Mr. *Greenwood*'s Almanack for that year, and the Calculation of the ☉'s entrance into ♈, done from his own Tables, by which *J. G.* also pretends to do his; and you will there find, that the ☉ enters ♈ on *March* 10. at 51 min. past 7 a Clock in the Morning, differing from the Learned Mr. *J. G.*

58 min. near an hour. In which Case we must certainly allow Mr. *Greenwood* to understand his own Tables well; and therefore the other must be in the Error, and not he; which if so, then what need *J. G.* make such a noise about the truth and exactness of any Tables, when he thus deals in Error by Whole-sale, to tell us, that the *Caroline Tables* are false; when for ought he knows, it is nothing else but his weakness and inability in the Operation. For here 'tis plain, That he hath made an Error of 58 min. and this done too in a Controversy for the truth, as he says; a very pretty way to support and build the Structure of Truth upon Pillars of Error; just as the Priests of his Religion have done, plunged the People into so many Errors, and there keep them, that now they themselves know not one step in the way to truth. Thus I have fairly given my Reader an Account of the Errors in those Nativities printed in the *Cardines Cæli*, and that they have not *Cardinal Signs* on *Angles*, as he pretends; nor are there any of his Calculations to be credited, especially in Nativities, most of them being made to serve a turn, and not founded on the true Basis. And if the Reader will read with care, the Examination of the Errors in this Book about Genitures, he may soon discover which point he ought to Steer, to come up with Truth, or at leastways in sight of her; a prospect always giving some hopes of the fruition of what they pursue. And so I take my leave of *John* at this time, and promise my Reader to present him with my *Defectio Geniturarum*, in which I shall examine the Nativities in *Gadbury's* Collection, in *Argol's De Diebus Criticis*, and in *Morinus's Astrologia Gallica*, it being already in a good forwardness.

In the former part of this Treatise, I promised to shew you, That there was never any Eminent and Famous Prediction made of any ones Death, but when the Astrologers made use of the *Hileg* in Direction, and did direct that to some of the Malefick Rays of ♄ and ♂, &c. And you may see throughout this Book, that my Doctrine there delivered is wholly pursuant to this Principle, for I allow no Promittor to any Significator to kill, but to the Giver of Life only; and how to take or elect that, I refer you to Book III. Chap. 13. of *Ptolomy's Quardripartite*.

And the first Example we have (that occurs to my Memory) is that of *Don John of Austria* in *Sixtus ab Heminga*, p. 49. whose Death the said *Heminga* predicted seven years before, and that almost to a day, from the Direction of the ☽ to the ☍ of ♄; for the ☽ was in the

the 7th, and beyond all doubt Giver of Life. And we find there, that the Aſcendant to the ☌ of the ☽, Lady of the 8th Houſe did not kill, nor did that to the □ of the ☉ and ♀ effect it; nor could the ☉ to the □ of ♄ kill, tho the Direction fell in the 4th Houſe, that fatal part of Heaven, as ſome eſteem it; and the reaſon of this was, becauſe none of thoſe Significators were Givers of Life, but the ☽ only; and therefore, when ſhe was directed to the ☌ of ♄, this Princely Native was made a Sacrifice to Death; as you may ſee by his Nativity, printed in the beforementioned Treatiſe. And here give me leave to obſerve one thing; it is plain from *Heminga*'s own words, That this was done by chance too, he not knowing the reaſon of the thing, nor could he ever do ſo again; and therefore brings this Example in to refute Aſtrology, and tells us at laſt, *Unica hirundo non facit ver*; and it is indeed no wonder, that he could not do ſo again, when he did not know the true reaſon why this had ſuch an effect as it had; which is the fault of too many beſide *Heminga*, who could never arrive yet at a true Rule, to judge of the Effects of Directions in Death and Sickneſs.

The ſecond Example, is that of *Lucius Bellantius*, in the Nativity of *Picus Mirandula*, where you may obſerve, that the ☽ to the □ of the ☉ did not kill, nor the *M.C.* to the ☌ of ♄, nor the Aſcendant to the □ of ♃ in the 4th; but the Aſcendant, who is the true *Hileg*, or Giver of Life, to the Square of ♄, and Body of ♂ did do it effectually; ſo that it is plain, the Giver of Life is to be principally and only taken notice of in Directions of Death.

The third Example, is that of *Edward* VI. King of *England*, who died *July* 16. *Anno* 1553. being almoſt Sixteen years of Age; and as it is reported, it was predicted before by *Cardan*, altho he had his Nativity imperfect, as to the exact time; yet did ſay, That the Aſcendant to the Body of ♄ would kill him, and indeed ſo it proved; and that becauſe the Aſcendant was Giver of Life by *Ptolomy*'s Rule; a *Conjunction* preceding, and both the Luminaries, and part of Fortune under the Earth; and neither ♃ nor ♀, who are in Aphetical Places, do behold the Points of Heaven that are mentioned by him in the like caſe after an *Oppoſition*; and therefore I do affirm, That the Aſcendant was the real and true *Hileg*, and the Effect confirms it to be ſo.

The fourth Example, is that of the Nativity of *Vincent Wing*, where we ſhall find upon inquiry, that neither the Aſcendant to the ☌ of the ☉, nor the ☽ to the □ of the ☉, was able to kill this Native.

Native; no, nor the Midheaven to the □ of ♄ neither, that fatal Direction (as ſome think) to Life. But the ☉ to the Body of ♄ kill'd him with the Mundane Square of ♂; and the reaſon was, becauſe the ☉ is certainly Giver of Life, and this beyond all diſpute; ſo that you ſtill ſee the *Hileg* is always concern'd, and but ſeldom miſſeth, and when it doth, there are (as indeed there ought) very good Reaſons to be given for it, by any that underſtand Directions in their true Motion; and from thoſe that do not underſtand them, it is not expected.

The fifth Example, is from the Nativity and Death of *Charles* II. which was predicted by a certain Perſon ſome years before it happened; and it is well-known too, to ſeveral in and about the City of *London*, to be true, what I here ſay; and that Perſon to my knowledg made uſe of no other Significator, but the true Giver of Life; and in that Nativity you may obſerve two or three things that are very remarkable. *1ſt*, The Aſcendant to the Body of ♄ did not kill him, neither did the Midheaven to the □ of ♄ kill him, nor the ☽ to the Body of the ☉; nay, and what is more, the ☉ *Hileg* to the □ of ♄, did not kill neither; which admits of a queſtion, and that a very rational one too, But why did it not kill him? Becauſe ♄ was not Lord of the 8th; is not that a very good reaſon? *Ha, ha, ha!* Or elſe, becauſe he was ſtrong, and like a noble Enemy, ſcorn'd to hurt him; by which Rule the Stars are always, either too ſtrong, or too weak, according as Mr. Aſtrologer pleaſeth to turn the Scales with his Finger; or perhaps the Direction falling in the Houſe of Hope, a fortunate Corner of Heaven, and ſo it could not kill him; or elſe, becauſe the ☽, who diſpoſeth of the place of Direction is in Trine to the Aſcendant, which for ought we know might ſave; and if not ſingly, yet certainly, altogher may be allowed to do it, notwithſtanding the place of Direction was in *pitted and deep degrees*; a plaguy kind of an unhappineſs to a man under an ill fate! But to tell you the plain truth of the matter, theſe are all Shams and Fooleries. And as a Learned Divine once ſaid of the Pictures in Church-windows, That *they ſerve only to keep out the Light*, and ſo do theſe in their places. And for the true Reaſon why it did not kill, you have it in Book III. Chap. 14. of *Ptolomy*'s *Quadripartite*, where you may find it if you pleaſe. And ſo I come to tell you, That when the ☉ came to be about 9 or 10 degrees in ♌ by Direction, he met there with ſeven Maleſick Directions, without any aſſiſtance to relieve

lieve or ſave the Native, which I ſay, *Modo Aſtrologico*, was the real and true Cauſe of his Death. Thus I have performed, what I promiſed in Page 20. and I think ſpoke enough to the purpoſe I intended it for; but if any think it not ſufficient, or at leaſt-wiſe uſeleſs, they have the liberty, either to improve it, or reject it.

A Supplement *ſerviceable to the former Work.*

BY way of Supplement, I will add a few Nativities, to ſhew further how we ought to proceed in the diſcovery of truth, the only thing I intend by publiſhing this and other Treatiſes, that ſhall come forth in their due time; and alſo how miſtakes do ariſe in the Aſtrologick Practice in Nativities, which being printed and obtruded on the World, they are received as truths by the younger Students, becauſe not detected by thoſe of more Years and Experience. And this I ſhall endeavour to prove from ſome Nativities already printed, that the miſtakes of ſome People have been as a Hinge to the preſent Errors that we labour under at this time; thoſe Errors I mean, that this Age is ſo in love with, and I believe it will be a very hard matter to ſeparate the one from the other: However I will do my part, and let the Multitude believe, and the leſſer Number act as they ſee convenient. Neither ſhall I be angry with any man, that will not believe he is in an Error; but as he hath lived hitherto, ſo let him go on and proceed to the end.

I have had a Nativity of a young Man in my hand theſe Dozen or Thirteen years, and I hear he is dead of a *Conſumption*, at the Age of Nineteen years and a half, or thereabouts. It was given to me for a remarkable and prodigious Birth; one that was to be of long Life, great Repute and Fame, and alſo Rich; and this was, becauſe all the Planets were in their own Dignities, and no ill Directions in a long time. The Figure is as followeth, ſet to the eſtimate Time of his Birth, as it was given me without any Correction at that time, or ſince, till now.

R. 352.

R. 352. 39. A.

Latitud.	Planet.		
♄	0	7	North
♃	1	33	South
♂	0	47	South
☿	0	47	North
☿	0	5	South
☽	3	34	South

This is the estimate Time of this Gentleman's Birth, and he died of a *Consumption* at almost Twenty years of Age. Now, the main thing to inquire, is, what was the Direction that kill'd this Man, and why it should be a *Consumption?* I have told you already, That the *Hileg*, or Giver of Life must be directed for Death; for if all the other points are afflicted by Direction, and the *Hileg* free and befriended by a good Ray, the Native shall not dye at that time; therefore we must first endeavour to find out who is Giver of Life, before I proceed to determine the Cause and Time of his Death: First then, The ☉ cannot be *Hileg*, because in the third House; nor can the ☽, because she is not in an Aphetical Place, unless we should alter the Figure, and make it later about Nine or Ten Minutes in time; but if she had been *Apheta*, she could come to no violent Direction before the □ of ☿ in *Zodiaco* at about Twenty-nine years; and *Sesquiquadrate* of ♂ in *Mundo* at Thirty six, or thereabouts; the Mundane Parallel of the *Sun* excepted, which comes up sooner or later, according as you alter the Figure in the 10th and 1st Houses.

Therefore

Therefore that Dominion will fall on *Jupiter*, or the part of Fortune in the Tenth House; if we accept of this Figure, being the eſtimate Time of Birth; or if we make it ſooner, as it is moſt generally. The part of Fortune cannot, becauſe *Jupiter* is ſtrong in the Tenth, in *Sextile* to the *Moon*, Light of the Time; and beſides there are no Directions to that Point, nor near it, that are very conſiderable; neither can *Jupiter* be ſingly Giver of Life, becauſe the part of Fortune is in the Tenth: Therefore I will alter the time given about 11 minutes later, and make 25 degrees of *Piſces* on the Tenth House, at which time the *Moon* will be *Hileg*, and yet *Jupiter* bear a ſhare alſo in the Natives Death, as you ſhall ſee by the Directions following: The *R. A.* of the *M. C.* to that time, is 355 d. 25 m. and the diſtance of the *Moon* from that point of Heaven, is 53 d. 6 m. her Oblique Aſcention under her own Pole of Poſition, is 39 d. 46 m. and her Temp. Hor. 18 d. 5 m. from whence you have the Directions following wrought.

	D.	M.		Y.	M.	
☽ *ad* △ ♀ *in mundo dd.*	11	28		12	7	1679
☽ *ad Parallelum* ☉ *in mundo dd.*	12	15		13	3	1679
☽ *ad* □ ☉ *in mundo dd.*	12	15		13	3	1679
☽ *ad Aldebaran. cum Latitudine*	14	33		16	1	1682
♄ *ad* □ ♄ *in Zodiaco ſine Latitudine*	15	58		17	6	1684
♄ *ad* □ ♄ *in Zodiaco cum Latitudine*	16	35	Gives	18	2	1684
☽ *ad Parallelum* ☉ *in mundo dc.*	17	43		19	5	1686
☽ *ad* 8 ♂ *motu Converſ.*	19	5		20	11	1687
☽ *ad Parallelum* ♀ *motu rapto*	21	20		22	3	1688
☽ *ad* □ ♀ *in Zodiaco ſine Latitudine*	25	26		28	9	1694
☽ *ad Parallelum* ♄ *in Zodiaco*	26	19		28	10	1695

Thus you ſee here are Eleven Directions, and Nine of them to the *Moon*, who is Giver of Life, the other two to *Jupiter*. I have not deviated far from the eſtimate Time, becauſe it ſhould not be objected to me, that I had made a Figure for my own purpoſe, and yet I dare not ſwear this to be true; but I am ſure it is as likely to be true, as any time that can be ſelected within an hour or two of the eſtimate. I confeſs, I did not know the Gentleman, and therefore I do leave the Directions here wrought, to be applied, and judged by thoſe that did know him. But as to his laſt ſix years, I will give my Opinion on the Directions; about the Age of Thirteen years, he had two dangerous Directions, after which I judge he was never perfectly healthy, nor do I believe

he appeared Consumptive till about his Eighteenth year; and for his Death, he had the *Moon* Converse to the Parallel of the *Sun*, and also to the *Opposition* of *Mars*; and these followed by three other Directions that were violent. As for allowing the Directions of *Jupiter* to the *Square* of *Saturn*, I do not bring that in as an Argument of Death, but a Consumption; An Observation that I have made in divers Nativities of those that died Consumptive. And tho I do but just mention it here, and so leave it to the Censure of the Candid or Sceptical Reader, to give his Opinion as he thinks fit; yet I shall endeavour to prove it when, I print those Nativities I have promised, among which you will find several of *Consumptions*. But besides, if there is such a thing as the Planets governing particular Parts of the Body [which I believe they do] then why should not those Planets directed to the Malefick Beams of *Saturn*, *Mars*, &c. give a weakness and debility to those Parts they govern? For I suppose we all own bad Directions to be an Affliction; and all Authors do give the principal Parts of the Body to *Jupiter*'s Government: *Ptolomy* allows him the *Lungs*, *Arteries*, and *Seed*; and *Cardan* the *Lungs*, *Blood*, *Liver*, and *Flesh*; so that, take which you will, 'tis plain, they allow him to govern those very Parts of the Body, that always suffer in *Consumptions*; and tho these Directions do give such Diseases; yet, as above, I do not allow them to kill, but when they are followed with violent Directions to the Giver of Life. Therefore you see some People fall into a *Consumption*, and dye of it, and all in the space of six Months, and yet others linger under it Ten or a Dozen years before they dye, and yet fall by that single Disease at last, with those Attendants that always bear it company. Therefore, I say, 'tis my Opinion, he fell into that Consumptive habit of Body under that Direction of *Jupiter* to the *Square* of *Saturn*, and had no Balsamick and Healing Direction came up afterward to repair that Breach, till the *Hileg* came to those Violent and Malefick Beams, that proved his *Atropos*, as you may see above.

But I partly foresee what the *Capricio's* may object to this Correction, and Directions; and tell you, that they can give a good substantial Reason for his Death, without this trouble and labour, and that is the Ascendant to the *Square* of *Mars*, which comes up exactly by this very Figure that I give for his true one. To this I answer, The Direction which they call the *Square* of *Mars*, doth come up then certainly by their Measure of Time. Now, if that Direction [which is but a single one] can kill, when the *Sun* or *Moon* is Giver

Giver of Life, then I am ſure it will kill at any time: For if that ſingle Direction can kill when the Aſcendant is not *Hileg*, it muſt certainly do it when it is; and if ſo, then, why did it not kill in *Noſtradamus*'s Nativity, when both ♄ and ♂ was in ♂; and in Sir *Frech. Hales*'s Caſe, *Collect. Genit. p.* 159. and in *Don John of Auſtria*, *p.* 65. and in that alſo of the Earl of *Eſſex*, *Ejuſdem Libri*, *p.* 45.

Perhaps, likewiſe, I may be queſtioned, why the *Moon*, *Hileg* to the Square and Parallel of the *Sun in Mundo*, did not kill him at the Age of Thirteen or Fourteen years, as well as the Convers Parallel at Nineteen? To that I anſwer, He had then with thoſe Directions, the *Moon* to the Mundane *Trine* of *Mercury*, who was in Parallel with *Jupiter*; *Trine* with the *Moon* and *Saturn* alſo in his *Radix*; and beſides, that Mundane Square was not indeed a Square in the Zodiack, for the *Moon* was then by Direction in 9 degrees of *Gemini*, with Latitude.

Thus I have endeavoured to give an Account of the Cauſe of this Gentleman's death, by the beſt of that little skill I have in Aſtrology; but if it ſhould happen not to be true in ſome mens Judgment or Opinion, I ſhall take it as a great Favour to be corrected by any man that doth really underſtand it, and will allow his own Rules to be General, and not confined to one Nativity only, as moſt of their Rules and Aphoriſms are; and I ſhall be ſo far from taking it ill, or being angry at it, that I do invite any one, and will thank him for his pains, that truth may receive the advantage ſo many of us talk of, and pretend to. And one thing I ſhall deſire of my Antagoniſt, whoſoever he is, that ſhall undertake to correct me; That if he ſhall aſſign any other Cauſe for this Native's death, than what I have done, I do intreat him to tell the World why it ſhould be a *Conſumption*; and eſpecially, if any man thinks fit to rely on the Aſcendant to the *Square* of *Mars* for his Death, that they would be pleaſed to give us a Rule or two, how we ſhall know before-hand when that Direction gives a *Fever*, when a *Conſumption*, and when a *Dyſentery*, *Madneſs*, *Small-pox*, &c. For of all the Authors I have ever yet read, I have not yet met with any one ſo bold, as to aſſert that Direction to give *Conſumptions*; nor indeed is there any reaſon it ſhould be thought to do it; for the Nature of the Direction is rapid and furious, and kills *Citatim*; but this diſeaſe, *Lento pede*, makes no ſuch haſt, but kills *Gradatim*.

The Second Nativity is that of my old Friend, Mr. *J. B's* Son, who died of the *Stone*, *Fever*, and other Illneſs, at the Age of Seven years, and a little more, and the eſtimate time of his Birth was almoſt three quarters of an hour after Ten at Night, *Dec.* 14. 1673. And ſo it was given to me by his Father above Ten or Eleven years ſince.

Latitud. Planetar.			
♄	2	34	So
♅	1	3	No
♂	0	9	No
♀	1	21	No
☿	1	18	So
☽	1	48	No

This Figure, as I told you before, is ſet to the eſtimate Time firſt given; but upon ſtrict enquiry of his Father, he did confeſs it might be allowed a quarter later in the Evening, and I ſhall ſtrain it about 7 or 8 minutes later than that time he allows, and ſo make it come to 5 or 6 minutes after 11 *P. M.* To which time the *M. C.* is almoſt 22 degrees of *Gemini*, whoſe *R. A.* is 80 d. 47 m. and the Aſcendant is 23 degrees and a half in *Virgo*, the *O. A.* of it 170 d. 47 m. And from this Figure, I ſhall endeavour to give a Rational Account of the Diſeaſes and Death of this Child, he having lain under that tormenting diſeaſe of the *Stone* about two years before his Death. And I hope I may be excuſed for my altering the Aſcendant three degrees from the eſtimate Time, and the Midheaven almoſt ſix; and eſpecially by thoſe that alter their correct time ſo many hours from the eſtimate.

And

And the first thing I shall fall upon by way of Enquiry, is, why this Child should be of so short a Life, seeing the *Moon*, who is *Hileg*, was in *Trine* to *Jupiter*, in her own House, and Angular? Why, truly this is no very strange thing, if rightly considered; for tho she hath been in *Trine* to *Jupiter*, yet she is in direct Opposition to *Mercury* applying, and in a Mundane Square to *Saturn*, and all this from Cardinal Signs; to which we may add likewise, that she was very near the Sesquiquadrate of *Mars in Mundo*, and no less than three of the Hylegiack Points afflicted by Directions near at hand, as I shall presently make appear, and those of the *Moon* in the Terms of an Infortune; which Positions of themselves [had the Giver of Life been free from the ill Rays of the Infortunes] were sufficient to have given great Weakness und Distempers to the Body, not only with danger, but continuance too; and therefore it need not remain a wonder, that he should live no longer, nor be more healthy while he lived.

Secondly, Why the Stone? I shall not enter into a long Discourse about the Opinion of Authors concerning the Stone, and its generation; Whether it proceeds from a Lapidifick spirit, according to the Opinion of *Riverius*; or a stony Disposition, according to *Fernelius*: or whether a petrifying Ferment be the original and efficient Cause, as it is defined by *Helmont*; but I shall consider it Astrologically, which perhaps may be allowed to take its beginning before their Causes, and likewise be no stranger to the reconciling them in peace. For I look upon the Stony Spirit, the Calculous Disposition, and petrifying Ferment, to be but the effect of a precedent Cause; and though they differ in their Terms, yet they all do design the same thing; and therefore that which is the cause of them, is certainly the cause of the Disease: And I do not understand that the Child had it from its birth, and therefore it had a time to begin.

I have generally observed in many Nativities, that where-ever the Stone was produced and caused in the Bladder, both *Saturn* and *Mars* had a finger in it both by position and Direction; as if *Saturn* afforded matter for the Terrene ferment, and *Mars* for the petrification; so likewise in this Nativity we shall find them both concerned in the Cause and quality of his Death, as you may observe by the Directions following.

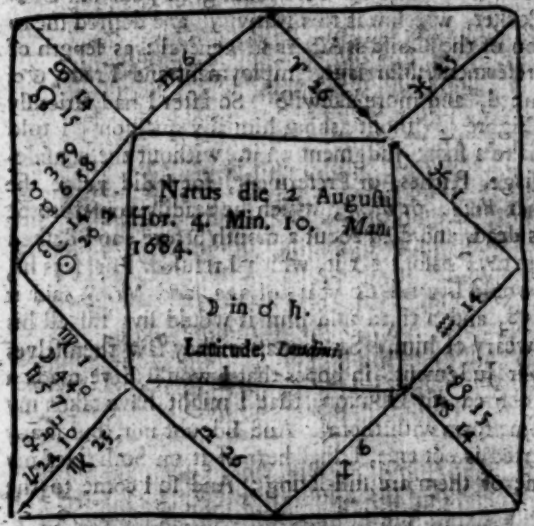
	D.	M.	Y.	M.	
☽ *ad* ☌ ♀ *cum Latitudine*	4	40	4	00	1677
☉ *ad* □ ♄ *in Zodiaco*	5	30	4	09	1678
☽ *ad Sesquiquadratum* ♂ *in mundo*	5	38	4	10	1678
☉ *ad Corpus* ♄	6	44	5	8	1679
☽ *ad Parallelum* ♂ *in mundo dd.*	7	46	6	9	1680
☉ *ad* □ ♄ *in mundo dd.*	8	56	7	11	1681

To which we may add the *Sun* secondary to the Square of *Saturn* at 5 years, and the *Moon* by secondary motion to the Opposition of *Saturn* and Square of the *Sun* at six years of age, which did not a little add to the Effects of the other Directions; and on the day of his last Revolution, *Saturn* was to a degree on the Radical place of the *Moon*, and *Mars* on the Radical Ascendant.

Hence I conclude these Directions to have been the natural Cause of this Child's Disease, and Death; Especially, if compared with the Radical Positions of the *Moon* in Square to *Saturn in mundo*, and within Rays of the Parallel and Sesquiquadrate of *Mars*. So that I judge this Disease begun at or about 5 years of Age, on the *Sun ad* □ ♄ *in Zodiaco*, and the *Moon ad Sesquiquadratum Martis in Mundo*; and that the part of Fortune to the Body of *Saturn*, the *Moon* to the Parallel of *Mars*, and the *Sun* to the Square of *Saturn in Mundo*, wore out his Life by a continued succession of pain. And let no man object, that the Rays of *Venus* succeed the Parallel of *Mars*, which according to *Ptolomy*'s Doctrine ought to save and support Life: I confess it is his Doctrine, and my Rule; but in this Case, where three of the Hileginck Points are afflicted by direction, and the fourth very near it, the Rays of *Venus* could by no means save; She might indeed protract, and perhaps specificate the Disease; and therefore she might add neer his Expiration some flux of the Bowels, distemper of the Liver, and by accident, as being in conjunction with *Mars*, a Fever, or injury by Physick.

The next is of a Child that died within the year at the age of six Months, or before it, and was given me by an accident; he that gave it, and they that sent it, designing a Trick upon me, which proved in the conclusion one upon themselves: The Figure of the Estimate is as followeth, and brought to me just after its death.

It



Latitud.	Planet.
h 2	☉ North
♃ 1 13	North
♂ 0 14	North
♀ 4 48	South
☿ 1 16	North
☽ 4 2	North

It is no great matter for the exact time of this Nativity [though I do indeed believe it was a few minutes sooner] because those that dye within the year, do for the most part dye by position; as you may see Book the Third, *Quadripart. chap. 9.* seldom by direction, and so did this Child; the Positions of themselves being sufficiently able to kill it, if well considered.

But before I proceed, it may not be amiss to tell you the Story I hinted at above, and it was this. About the middle of *January* 1684. one that kept a Coffee-house, and was a Pretender to Astrology, call'd on me one Afternoon, and told me I was desired to come to his House the *Thursday* following in the Evening to meet four or five very great Astrologers that had a mind to spend an hour or two with me, and also told me their Names; so I promised to be there [*Deo permittente*] at his hour, and did accordingly perform my Promise; but what the matter was, I know not, he nor his Company were not there; and when I had staid about two hours, and was preparing to be gone, in comes he, and excused the matter as well as he could, telling me he was very sorry the Company had disappointed me, but desired me to stay and smoak a Pipe with him,

him, which I did: And while we were talking, he pulls out a Paper out of his Pocket, which was this Nativity, and desired me to give my Opinion of the Child's Affairs in general: as length of Life, Riches, Preferment, Marriage, Imployment and Trade, &c. all which he named, and more likewise. So after I had seriously considered the Figure [without asking him any question] I told him I should make a short Judgment on it, without the consideration of Marriage, Riches, or Preferment, for I did judge the Child was either *dead*, or *dying*, which he readily confest to be true, that it was dead, and died about a month before; and desired I would tell him my Reasons for it, which I refused. For, says he, Mr. *C.* said it would live till 60 years of age, and Mr. *S.* said it would live to 58, and a third told him it would live till all his Friends were weary of him. So that after they saw themselves befool'd in their Judgment, in hopes that I would have made a stumble also, desired my Opinion, that I might have taken my place on the same form with them. And I doubt not, but if any thing here asserted is not true, I shall hear of it on both sides my Head, for some of them are still living: And so I come to the point in hand.

The Reasons therefore of this Child's death were, the *Sun in Leo* in parallel with *Mars* and *Mercury* in Conjunction in the Twelf House, and the *Sun* Hileg. the *Sun* is with the *Lyons Heart*, and the *Moon* in Conjunction with *Saturn in Virgo* both peregrin; for although the *Moon* is not *Aphæta*, yet every Affliction of an Aphetical place, adds to the weakness of the Body, and every Disease or Weakness helps death in at the door, therefore this affliction of the *Moon* is no small cause in the Child's death, but I allow the other to be the *causa sine qua non*. Again, the *Sun*, *Mars* and *Mercury* are all in a violent Zodiacal Parallel, and ought to be considered in particular, because the part of Heaven, where they are situate, doth much influence their good or ill Effects: And Lastly, The *Moon* is applying to the Zodiacal Parallel of *Saturn*, and neither of the Fortunes helped nor hindred in all this Affair, neither can *Jupiter* or *Venus* kill by direction, let them govern what Houses they will. These, I say, are the true Reasons of this Child's death according to the Doctrine here delivered in this Treatise of Nativities, and shall in all Cases hold, whether there are Directions or not; as in many Nativities you will find no directions for Childrens dying within the year: And besides, if a Direction is able to kill four

months

months after birth, that Position certainly affects the Child all the time of its Life, for the Child's Life is but a continued effect of such a Position or Direction, if you have one: And therefore I will sum up all with that Text of *Ptolomy*, *Vivet Natus tanto spacio quantus est numerus graduum inter prorogatorem & proximam maleficam, tot videlicet menses, dies, vel horas pro modo & viribus Causarum nocentium*; and here you see the Child died when the *Sun* came to the Square of *Saturn*, and there is sixteen degrees almost between their two Bodies, and that lived so many weeks; make the best use you can of this Instruction. These three Nativities have been all printed in *English* already.

The next is that of *Johannes Baptista Cardanus*, the Son of the Great *Cardan*, which hath been printed by his Father already, by *Sixtus ab Heminga*, who brings it as an Argument against Astrology, because there was no reason given by him, nor *Naibod*, nor *Maginus* (who had the surveying of it, and were, I really believe, three of the greatest Men, and Masters of Astrology, that have appeared in the last Century) for his violent death: And it is also brought against us to confute and confound the Art, and its Professors, by *Alexand. de Angelis*, *pag.* 301. In his Treatise against Astrology.

The Story is thus: This *Baptista Cardanus* was the eldest Son of his Father, brought up to Learning, and imployed himself in the study of Physick, which afterward he profest and lived by: But in the 24th year of his age, he [without the Advice of his Father or other Friends] married a Wife with a small Fortune, and less Modesty; and being incumbred, and overcharged with her Relations, and his Practice being small, they fell into necessity, and thence into difference, which difference being aggravated by Discontent on the one side, and increased by greater Provocations on the other, they at last came to down-right hate of each other; and under this Perturbation of Mind he contrived how to destroy her; and the method he pitch'd upon, was Poyson. This Poyson he put into a Cake, and sent it to her by a Servant, she being then in Child-bed, and in a small time after she had eat it, dyed. The next day he was taken up by the Officers of Justice, and examined; but was so far from denying the Fact, that he confessed he had been two months contriving how to do it, and in that time had made two Attempts at it, but mist of his design. For this Crime he

was Beheaded [which is the common way of Execution in those parts, of those guilty of Blood] on *April 7. Anno* 1560. being almost Twenty six years of Age; and this without any Account of its Cause Astrologically, which made *Hemings* and *Alex. de Angelis* laugh at us, and all those also, that pretend to Astrology. I have therefore made use of this opportunity to let the World know my Opinion, as well as that Learned Monk's, who hath already discoursed of it. The Figure I shall give, is the same with his Father's; the estimate Time of Birth, for I am sure it cannot be far from truth, because his Father was so Ingenious a Man, and I presume careful in taking the time of it. The Figure follows, with the Planets places calculated from the *Caroline Tables*, both in Longitude and Latitude.

1537. 4.

Latitud.	Planetar
♄ 0	18 North
♃ 0	27 South
♂ 1	30 North
♀ 1	56 North
☿ 1	18 North
☽ 3	46 South

The *Moon* is beyond all doubt Giver of Life in this Nativity, and must be directed for Death, and therefore without altering or straining any thing in the Figure, we shall find Cause sufficient at that time it did, to put a period to his Life, and the principal Direction which destroyed it, was the *Moon*, *Hileg* to the Zodaical Parallel of the

the *Sun*, which she meets in 14 degrees of *Cancer*, whose Ark of Direction is 26 d. 26 m. which gives in time 25 years and 10 months, at which time he fell into that unhappy misfortune, as you have before heard; and that was attended with four other Directions, which helped to compleat that fatal and dreadful Sentence, as you may see by the following Table.

	D.	M.	Y.	M.	A.C.
☉ *ad Parallelum* ♂ *mundo ad*	19	24	18	10	1553
☽ *ad Parallelum* ♄ *mundo &c.*	22	14	21	8	1556
☽ *ad Parallelum* ☉ *in Zodiaco*	26	26	25	10	1560
☽ *ad Parallelum* ☉ *mundo &c.*	29	2	28	5	1561
☽ *ad Parallelum* ♂ *in Zodiaco*	30	16	30	4	1564
☽ *ad Corpus* ♄	34	14	33	8	1568

And altho these are sufficient to kill in any Nativity, yet you may observe in the Revolution from that year, *i. e.* *May* 14. 1559. that *Saturn* was in *Conjunction* with the *Sun*, *Mars* in direct *Opposition* to the *Moon*'s Radical place, and *Jupiter* in *Square* to it; and to add to all, the *Moon* was in *Virgo*, and there separating from the *Square* of the *Sun* and *Saturn*, and going to the *Square* of *Mars*, and her own Radical place, and *Saturn* in the end of *Taurus* in the same Parallel of Declination with them all in the *Radix*, and the *Sun* not far from the *Opposition* of *Mars* applying. I say, these considered with the Directions, are *in modo naturali*, more than probably able to give Death.

But perhaps it may be asked, Why a violent Death? And why by the hand of Justice? *First*, The Direction falls in *Cancer*, and there too where the Parallels of the *Sun*, *Moon*, *Saturn*, *Mars*, and *Jupiter*, do all Center, and in the Terms of *Mercury* also; the *Sun* and *Moon* are with violent fixed Stars; and the *Moon* at Birth afflicted by the Parallels of the *Sun*, and the Infortunes, who are likewise Promittors in Death. And these very Rules you may (if you please) find drawn out for your use, by *Ptolomy*, in that Chapter, where he discourseth about natural and violent Deaths; as in these words, *Erunt autem mortes violentæ, & insignes, quando aut ambo Malefici Dominantur loco Interfectori, seu Conjuncti, seu ex quadrato se aspicientes aut oppositi secundum Longitudinem*, &c. Now, it is your work to inquire how they govern in the Anaretick Point, and how they behold one another. And I dare assure you, it is worth your while, if you are a Lover of Astrology.

Secondly, It is as plain by the hand of Justice too; if you will observe *Ptolomy*'s Rules, which in these very words he expresseth it. *Et cum Jupiter adspicit Martem adflictus, erunt neces Insigniores ex Judiciis aut ira Deorum aut Regum.* And now examine the Figure, and see whether *Jupiter* is not afflicted, and whether he doth not behold *Mars*, or not; and lastly, whether his Rays are not intermixed with the Maleficks in the Cause of Death; and when you have done that, read the Paragraph that next follows, which I quoted before.

These things, I confess, are out of the common Road, and for that Reason I expect to be censured for an Innovator; but God be thanked, there are no Penal Laws in the Case. I expect also to be censured for a Heretick, for you know that the greater Number are always in the right; but right or wrong they will be so. And therefore, if I should happen in this my humble offer to the World, to be out of the way, or misled by an Opinion without Authority, that *J. G.* or some other, as Great, Good, and Charitable, as himself, would do me and all Mankind the service, to put me into the right way, and pick out those Nativities that our Enemies have mocked at, give substantial Reasons for their Deaths, *&c.* such Reasons as may be all of a piece, and not only serve once and no more, but in all others where the like Positions happen, for I intend mine shall be such. And the sooner they take this course, the sooner they will stop my Pen; for I intend to call most of their Authors to the Bar, and see what Defence they can make for thrusting so many Errors upon us, and deluding the People from the Truth, which hath been a Trade too long used. But before I conclude this Nativity, give me leave for a word or two more.

What I have here done, is by the Figure of the estimate Time, without any Correction, and the Directions agree very well; nay, to a Miracle! but if it were to be corrected, and the Figure set to the true Time, which would be about 10 minutes sooner than the time here used, then should we have all the Directions fall exact; as the *Sun ad par Martis mundo dd.* the *Moon ad par Saturn mundo Mot. Con.* and with these the Midheaven to the *Trine* of *Venus* for his Marriage at almost Twenty four years of Age, with divers other things that might be observed; but I will leave that to the ingenious Reader to exercise his Thoughts on when he thinks it convenient.

The next I shall consider, is that of *Lewis* King of *Bohemia* and *Hungary*, which I perceive *Heminga* hath taken from *Leovitius*, and printed

printed that very Figure, which he makes to be half an hour before Noon; and for that Reason, *Heminga* says, it cannot be true, because the Chronicles of his Life say he was born at Noon; but that Alteration I could have excused, had they with it tendred a good and sufficient Reason for his Death: but that on the one side, and the Objection on the other, are much alike; neither of them becoming such Learned Men as they two were, for *Leovitius* [as says *Heminga*] tells us, it was the *Moon* to the *Square* of *Mars* that kill'd him. A very unlikely story!

The History of him is thus; he was born the 30th of *June* at Noon, in the year 1506. and in the Month of *August*, in the year 1526. he was put to Flight in a Battel against the *Turks*, and by the weight of his Armour, passing a River, he was drowned; but others say, That his Horse threw him [in the Flight] in a wet, muddy Place, where he was suffocated; and this when he was but Twenty Years and a Month old. *Comminiscetur* [says *Heminga*] *Astrologus accidentis hujus Causam, Directionem Corporis Lunaris ad sinistrum quadratum Martis.* But if any Astrologer should imagine such a Cause of this Accident, in my Opinion he would shew himself but a very weak man in his Profession, because the *Moon* is not Giver of Life, neither did that Direction kill in those two preceding Genitures of Sir *Theodore Mayerne*, and Mr. *Hobbs*; yet I will not disown, but that this Direction of the *Moon* to the *Square* of *Mars*, might add to the Violence of the other, but in no wise kill without them.

As to the time of his Birth, which *Heminga* lays so much stress on, and quarrels because it was not kept to exactly, tho he himself doth not assert the time to be exactly at Noon, but useth these words, *Sub Meridiem*, about Noon; I hope then, if I make a little Alteration from the exact time of Twelve, I may be pardoned by the Candid, if not by the Sceptical Readers; and I assure you, whoever keeps so near to his estimate Time as I do here, shall never be blamed by me; for I have alter'd the Figure but 12 minutes from Noon, the Time he asserts; and do believe I can give a better Account of his Death, then the *Moon* to the *Square* of *Mars*, which *Heminga* smiles at, and well he might. The Figure follows.

R. 113. o. 4.

Latitud. Planetar.
♄ 1 5 No
☽ 4 56 So

I have given you the Planets places according to *Heminga* in all, except *Saturn* and the *Sun*, which are wrought from the *Caroline Tables*; and I do really believe, if the Estimate were true in the general, this of the correct Time is very exact; and this the rather, because the Directions are so naturally proper to give Death by such means and ways, as he died.

The *Sun* is certainly *Hileg*, being so near the Cusp of the 10th House, and *Saturn* is *Anareta*, tho he is not Lord of the 8th House; but perhaps you will say of one as bad, that is, the 4th; and indeed, you may believe it if you please, it being the common Opinion now in practice. And he died on the *Sun* to the Mundane Parallel of *Saturn dd.* with four others, as you may see.

	D.	M.	Y.	M.	A.C.
☽ *ad Quadratum* ☉ *sine Latitudine*	20	2	19	10	1526
☉ *ad Parallelum* ♄ *Mundo dd*	20	27	20	3	1526
☽ *ad Quadratum* ☉ *Zodiaco cum Latitudine*	21	52	21	8	1528
☉ *ad Parallelum* ♄ *in mundo dc.*	22	24	22	3	1528
☉ *ad Parallelum* ♄ *in Zodaico*	24	16	24	1	1530
☉ *ad Corpus* ♄	27	38	27	61	34

Thus

Thus you see the *Sun* was directed to the Parallel of *Saturn* by direct Direction at Twenty years of Age; and at the same time by the Converse Motion, the *Sun* was also put into the Parallel of him *&c.* and these attended with two other violent Directions to the *Sun* likewise, and all in *Cancer*, a Watery sign, and no Benefick Beams to assist and support Life. Now, what think you? Are not these Directions of *Saturn* to the *Sun* more proper to kill, than that of the *Moon* to the *Square* of *Mars* under the Earth? Which I dare undertake to prove, never yet kill'd any man since the Art of Astrology was known, but often serves for a Sham, when nothing else is to be found to do it. Now, if any Gentleman, *&c.* shall think these Directions assigned in this Case, either to be no Directions, or not to have the force that I allow them, [for such I expect to meet with] that they will be pleased to give any other Reasons, that seems to them more proper than these, and also print them, as I do, for the benefit of our Brethren; and not only in these, but to take others already printed, or some of their own collecting, and be so kind also to print the estimate Time of each of their own, and by that means they will excite others to try their Skill, and make Observations.

But pray observe, Altho *Venus* is Lady of the Eighth House, that pernicious place; yet we do not find, that the Ascendant to her Square had power to kill, nor do we find the *Sun* in *Square* to the Radical Horoscope could do it either; and tho the *Square* of *Mercury* in the Zodiack came up then to the Ascendant, yet it added nothing to the time nor manner of his Death.

The next is the Nativity of *Gemma Frisius*, which is inserted by *Heminga*, [from whom I take it] with a great many pretty Comments, Objections, and Observations thereon; the chiefest of which I will Answer, and make use of the Planets places as he hath printed them.

This Native, *Gemma Frisius*, was born the 8th of *December*, at 10 h. 53 m. P. M. 1508. he was a Learned, Ingenious Man, and both an able Physician and Mathematician, well skilled in Musick, and divers other curious Studies; but in the year 1555. *May* 25. he died of the *Stone*, being then compleatly Forty six years and Five months old. The Elevation of his place of Birth, *Heminga* hath not told us; but I judg by the setting of the Figure, is is about 54 degrees, or near it; and so I have set the following Scheme.

R. 70.

R. 70. 5. A.

Latitud. Planet.
♃ 0 45 North
♄ 2 0 North
☽ 1 41 South

I have ventured to alter the Figure about 3 degrees in the Mid-heaven, and two in the Ascendant, which amounts to about 15 minutes in time, sooner than *Hemings*'s Figure was, which is no great cause of difference in the method *Hemings* uled; and for his Death, he could find nothing that he thought the Astrologers would alledg, but the *Moon* to the *Lyons Heart*, which he doth a little laugh at, and so do I; but with this difference. I will tell you the reason, why I do very little esteem that Direction, and he doth not: The *Moon* passeth that Star with 4 degrees and 39 minutes of *South* Latitude; and the Star it self hath half a degree of *North*, so that their distance is at least 5 degrees when she passeth the Star, and for that reason can have very little Effect in point of Death; and indeed that Direction came up Five years before his Death, as you may see by the following Table. The *Moon* is here certainly *Hileg*, or Giver of Life, and was directed to the Parallel of the *Sun in Mundo*, Direct and Convers at the Time of Death, the *Moon* having before passed the *Lyons Heart*, and Parallel of *Mars* in *Mundo motu rapto*.

	D.	M.	Y.	M.	A. C.
☽ *ad Cor Leonis*	45	15	41	8	1550
☽ *ad Parallelum* ☉ *mundo dc.*	49	5	45	6	1553
☽ *ad* △ ☉ *in Zodiaco*	49	37	46	0	1554
☽ *ad Parallelum* ☉ *mundo dd*	50	5	46	5	1555
Ascendens ad □ ♂	53	26	49	9	1557
☽ *ad Parallelum* ♄ *Zodiaco Sequit*					

These Directions I judge more proper and natural to give Death, than the *Lyons Heart*; but as to its Quality and Morbifick Cause, that takes its Origination from other Principles, as well as Directions, as the *Moon* in *Leo* in *Opposition* to the *Sun*, and both in *Square* to *Saturn*, in an Earthly Sign in the Ascendant. But, perhaps I may be questioned, why I bring the Direction of the *Moon* to the *Trine* of the *Sun*, as an Argument of Death, which was ever judged otherways. I do not say, The *Moon* to the *Trine* of the *Sun* kills; but I do affirm, That to be a Concurrent Cause of Death; and is so far from saving, that it strengthens the Violence of the other Directions, as I can shew in divers Examples by me, in observed and carefully taken Nativities. But besides, that *Trine* was indeed a *Sesquiquadrate*, if you consider it well, and hath naturally Violence with it. But I lay no stress thereon to inforce the Argument of Death.

But *Heminga* is pleased to ask two Learned Questions: The first is, why the *Moon ad oppositum Martis*, did not kill? And *2dly*, Why the *Sun* afterward to the Body of *Mars* did not kill? 'Tis strange, a man of his Reading in that undertaking should ask two such sorry, silly Questions. The first could not kill according to *Ptolomy*'s Rule in that Case, because the *Trine* of *Jupiter* followed within a degree and a half; nay, it could scarce give any Sickness. Nor the latter could not kill, because the *Sun* was not giver of Life; it might give Trouble and Sickness, but by no means Death. With these and some more idle Objections doth *Heminga* shew the Excellence of his Parts in bantring an Art and Study that he never understood; and after he hath magnified the non-effect of these two Directions [because the Native did not dye upon them] he gravely tells us, the whole Art is a Lye and Deceit; his words are these, *Arguit itaque seipsam hæc Doctrina falsitatis & mendacii.* But indeed it was his Ignorance, not the Art that was accusable.

Another Nativity I have taken from *Heminga*, which to me seems the most plain of any that ever I have judged or seen, and yet he raiseth many Doubts and Objections, that do indeed either shew him

to be very Capricious, or else very Ignorant in Astrology; yet some of his Objections are rational enough, as you shall see anon. I have chosen this Geniture, because he was *Heminga*'s Acquaintance and Neighbour in *Westfriesland*, and Governour of *Lemordia*, for which reason, I suppose the estimate Time was true, and the Direction of the Ascendant to the *Opposition* of *Mars* was also true for his Death; and yet many Doubts remain, that *Heminga* hath not offered at. The Figure is as followeth, with the Planets places as he hath given them; but I have altered the Time 24 minutes later than his, and yet we both agree upon the same Direction for Death; we only differ in our Measure of Time, which is the cause of our difference in the Figure.

Latitud. Planetar.			
♄	1	32	So
♃	01	58	So
♂	0	7	So
♀	0	56	So
☿	1	58	So
☽	3	56	So

This Gentleman died of an *Apoplexy* on the 7th of *January*, 1572, being then almost Forty eight years of Age. Having drunk plentifully the Night before, which was *Twelfday*, and the Direction which gave it, was the Ascendant to the *Opposition* of *Mars*, *Ark.* 44 d. 25 m. which turned into Time, gives Forty seven years, and about Eleven months. And tho *Heminga* allows this Direction, yet he asketh, why he did not dye on the Ascendant to the *Opposition* of the *Sun*, and after that, to the *Dragons Taile*? And why the *Sun* in his younger years

years to the Bodies of *Mars* and *Saturn* did not kill, *Saturn* being Lord of the 8th, and in it, which in the old way hath a mighty sway. I will give you an Answer to these things, before we leave them. 1*st*, The Ascendant to the *Opposition* of the *Sun* could not kill, because the *Opposition* of *Venus* did so soon succeed it; and for the *Dragons Taile*, I know no reason why that should kill, nor cannot be perswaded that it ever kill'd any one yet, or ever will, for it is an empty void place in the Heavens, being but the Intersections of two imaginary Circles, and can have no Influence of its own, because it is no body, nor is it visible, and therefore very improbable to give any Effect, especially Death. And for the *Sun* to the Body of *Mars* and *Saturn*, could not kill, because the *Sun* is not Giver of Life; but I judge the first of those might give the *Small-pox*; and the second, some little kind of Illness, but neither of them any thing very Remarkable or Eminent, as to the Native's Health.

But it might be very rationally asked, why the Ascendant to the *Opposition* of *Mars* should give an *Apoplexy*? Which *Heninga* takes no notice of in his Objections, and is far more proper to be asked in my Opinion, than all those things that he enquires after. In this Case we are to take the Time of Death from *Mars* and his Direction, but not the Quality of it; for that is taken from the other Directions that do operate with, and are next succeeding in directional Motion to the Giver of Life. And in this Case, *Jupiter* doth govern the place of Death, both by Dignity and Presence; and for that reason specificates it, who you find in *Conjunction* with *Saturn*, and in *Sextile* to the *Moon*, and the *Moon* in the Terms of *Jupiter*; and both *Mars*, *Jupiter*, and *Saturn* in the Terms of *Venus*, all which add to the Diseases of Redundance, and Repletion of Humours; and besides, *Jupiter* doth naturally give an *Apoplexy*, and Diseases of the Stomack, by such a Position as this is; as you may see, if you consider that Chapter in *Ptolomy*'s *De Genyre Mortis*. But by the common and general Opinion of Directions, this of *Mars* should rather have given a *Flux* of the Bowels, a *Fever*, or some Disease that is attended with Inflamation or Heat, continual or intermitting.

2*dly*, If the Eighth House is the House of Death, and that every Planet according to his Dominion must do his Office; why did not the Ascendant to the *Opposition* of *Venus* kill, she being afflicted, and assisted by the Beams of the *Sun* and *Mars*, and Lady of the so-fam'd fatal Fourth House.

3dly, These things considered, may help to inform their understanding better, who believe that the *Sun* ought to be always Giver of Life, but especially when he is above the Earth in any part of Heaven; when they observe, that the *Sun* to the Body of *Mars*, and Body of *Jupiter* and *Saturn*, did not kill; but the Ascendant to those Rays did do it, and that because it was *Hileg*, or Giver of Life.

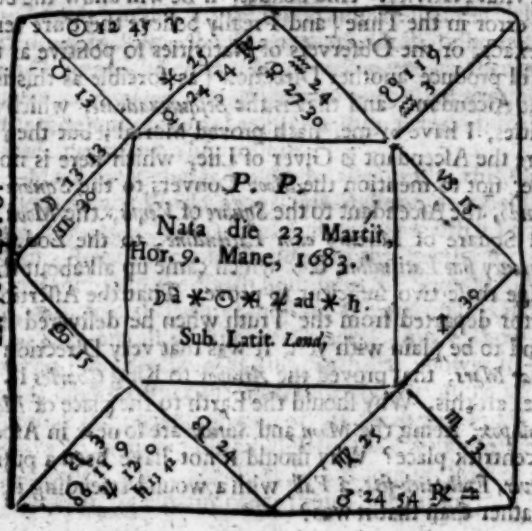
Lastly, That the *Sun* should not kill, is plain from the old Notion, he being Lord of the Ascendant, and will by no means hurt his own. A most absurd Opinion! but, why *Mars* by that Rule should kill, I wonder, he being Lord of no ill House, and yet he turns Murderer; which must certainly proceed from his falling into bad Company there; he happening to associate himself with the Lords of the Eighth, and by that means grew as barbarous as they. *Ut socius sic homo.*

Thus I have given you four Nativities out of *Heminga*, that he brings to affront and ridicule Astrology with, which you see are not guilty of what he alledgeth, nor is Astrology blamable in those things he obtrudes upon the World. He was, I confess, a very Learned Man, and indeed a far better Gramarian than an Astrologer; for in this he was Master of no more than what was common to all. I could, I confess, have given you divers Nativities more of his in the same Treatise, but I am fearful of medling with bad Tools; divers of his Nativities there mentioned, being to my knowledge false, and yet serves him to make a noise about that which he was but little acquainted with, as to its Truth and Operation. He tells us, *Henry* VIII. was born the 28th of *June*; and yet *Stow* says, he was born the 22d of that Month. *Mary* Queen of *England* [he says] was born the 8th of *September*, *Anno* 1515. but *Stow* tells us, it was the 11th of *February*, 1516. and *J. G.* asserts it to be the 17th of *February*, *eodem Anno*. And tho he is right in the day of Queen *Elizabeth*'s Birth, yet he is out in the Time, if *Stow* may be believed. From whence I conclude, that most of his far-fetch'd Nativities are false; if so, then it is no wonder, that they failed his expectation of Effects; and pray, who can believe his mighty Objections raised from false Nativities? Or, what can be expected besides wrangling, where falshood is made the Foundation? And so I take my leave of him.

I have this year 1692. seen a Nativity printed in an Almanack, and brought as a proof of a particular Direction there alledged to

to give the *Small-pox* at almost Five years of Age; and *all the Pretenders to Astrology in this Nation, are challenged* to produce any other Direction, proper to give that Sickness at that Age, besides the Earth directed to the Heliocentrick place of *Mars*. And I being one of those Pretenders, think my self concerned to offer something of my thoughts in that Matter, and humbly cast in my Mite to that Treasury of Truth, that this curious new Invention is thought to increase. It is without doubt a thing most ingenious, and worthy of every curious man's Remark and Notice; and if it will hold in all Nativities to the end and purpose it is here made use of, it will be of admirable Service in the further discovery of Celestial Truths, and give its Inventor that Repute, which the Worm of Time shall never deface, nor the endeavour of Enemies destroy, but raise to his Fame an Everlasting Pillar of Honour, that all who come after shall pay a Gratitude to his Memory. The Figure follows, set according to my way, and his time.

R. 326. 41. d.



	Latitud.	Planet.	&c.
♄	2 12	No	17 55
♃	1 00	No	18 12
♂	2 29	No	7 23
♀	1 45	No	10 44
☿	0 23	No	1 57
☽	4 22	So	18 9
☉	0 00		4 30

The

The Disease you have heard, was the *Small-pox* at Four years and Ten months old; and the Direction that gave that Disease [as such] was the Earth to the Heliocentrick place of *Mars*; and it is *morally sure*, no man can give, nor assign any other Direction proper in that Case, at that time to operate; which if true, then that must be allowed to be the Cause of it, which will better appear upon the further enquiry into the matter it self.

I wonder, That a Man of his vast Parts and Abilities, should so confidently affirm, That there was no other Direction to be found at that time suitable to the Effect, but the Earth to the Heliocentrick place of *Mars*! When any man that understands the directional Motion, may almost by Inspection see, that the *Sun* to the Zodiacal Parallel of *Mars* comes up at the same time, whose Ark is 4 d. 14 m. and gives in those Four years and Eight months, and this by his own Figure, not altering it a minute. And therefore I suppose, when *Mars* came to the place of Direction about the middle of *January*, 1687. then the Fermentaion began that gave the Disease. Now, this is no false, but a real Motion, and a Direction of that force, that it often times kills; but in this case, I judg, it could not, because it is a vital Nativity. And besides, if he will allow me but 5 minutes of error in the Time [and I really believe there are very few Dials so exact, or the Observers of Nativities so positive as to deny it] I will produce another Direction [as forcible as this is] of *Mars* to the Ascendant, and that is the *Sesquiquadrate*, which in divers Nativities, I have by me, hath proved Mortal; but then it must be where the Ascendant is Giver of Life, which here is not; and therefore, not to mention the *Moon* Converse to the *Square* of *Saturn in Mundo*, the Ascendant to the *Square* of *Venus*, the *Moon* to the Zodiacal Square of *Mercury cum Latitudine*, to the Zodiacal Square of *Mercury sine Latitudine*, &c. which came up all about that time. I judge these two sufficient to prove, That the Assertion, or the Assertor departed from the Truth when he delivered that Notion. And to be plain with you, It was that very Direction of the *Sun ad par Mars*, that proved the *Atropos* to King *Charles* II.

But besides all this, Why should the Earth to the place of *Mars* give the *Small-pox*, seeing the *Moon* and *Saturn* are so near in Aspect to his Heliocentrick place? Why should it not have been a putrid continual *Fever*, *Epileptick-fits*, a *Fall*, with a wound attending it, or such like, rather then that it was?

Again,

Again, Why ſhould not the *Sun* directed to the Heliocentrick Oppoſition of *Mars*, be every way as effectual as the Earth to the Body of *Mars* [for the Directions of each are equal in every thing, only oppoſite Points] which if it be, then he had two Directions at the ſame time, which are doubtleſs of more force than one. Now, if theſe things are allowed, then we muſt direct to the Heliocentrick Sextiles, Squares, and Trines of all the Planets; to do which, we muſt have a new Theory of Directions, which would be of excellent uſe to thoſe that are ſtudious in that way; and I am ſure it would puzzle me untowardly to find out a way to direct the *Sun*, *Aſcendant*, and *Midheaven*, to the Heliocentrick Bodies and Squares of ſome, or all the Planets, and at the ſame time reconcile it to my Reaſon and Senſes; for if I ſhould direct the Midheaven to the Body of *Mars* Heliocentrical and Geocentrical, and believe it too, I muſt give my Eye the lye, becauſe I ſee it paſſeth the Meridian point but once. And to believe the other, is next to *Tranſubſtantiation*; yet I believe, if any man would go into the *Sun* with his Teleſcope at his Back, I doubt not, but he might ſee *Mars* in 17 degrees of *Libra*, when we ſee him in 25 degrees of the ſame Sign, *&c.* And I am ſure it will require a larger Faith than mine, to believe [in this Figure for Example] that the Heliocentrick place of *Venus* in *Scorpio* ſhould any ways affect, or be taken notice of by us Geocentrick Bodies. Nor can it concern us, than as we being Subjects of *England*, are obliged to keep the Laws of *Conſtantinople*, for tho there are ſuch Laws, yet they have no force upon us in *England*, nor take no notice of us.

Many more things might be alledged in this Caſe, to inform the Ignorant World about this Myſtery, as when it is *Heleg*, and what Parts of Heaven are moſt proper for that Power and Dominion; Let us ſuppoſe the *Moon* in the Tenth, the *Sun* in the Aſcendant, then the Earth muſt be in the Seventh. Now the Query is, which of theſe three muſt be allowed to be Giver of Life, ſeeing they are all in Apheticall places. Again, how we ſhall know when the Directions of the Earth have power to kill, and when not; and whether the Earth to the Heliocentrick place of *Mars* doth always give a *Fever*, or the *Small-pox*. For if it hath not always an adequate Effect, or Rules laid down to ſhew when it will, and when it will not do it, I am ſure no Man of reaſon will believe that, nor many other things in Aſtrology.

Laſtly,

Lastly, The Earth directed to any Bodies or Aspects, doth destroy the Principles of directional Motion, that is, it renders that Motion useless, by which all Directions are made, and therefore must set up a new one of its own; and whosoever asserts the Directions of the Earth, distinct from those of the *Sun* in opposite points; I am certain they understand not the Motion by which all Directions are made, for they are all made by one Motion, both Direct and Convers. And what I have else to say in this Case, I shall reserve till the next time I see occasion to use it.

Perhaps this may give some People a disgust, and provoke them to an ill Opinion of our self, and think we have done this out of a capricious Humour; but we do assure them it is no such thing, and that it was only two things engaged our Thoughts in this matter. *First*, The Challenge, we our self being one of the Number there included, and have done this purely in Vindication of our self; leaving all other Pretenders to act or say what they think convenient, or find themselves able to do in the Vindication of their selves. *Secondly*, Our respect to Truth, concerning which we have no mean thought, but a very mean and low Opinion of our own Parts and Abilities; and therefore, desire humbly to lay our poor weak Endeavours before every ingenious Artist, desiring our self may be candidly read and understood; and we are morally sure, that no ingenious Man will deny his Concession to this our Request. So wishing all the true Sons of Science, a success answerable to their Endeavours and Wishes, We shall take our leave of them at this time.

Omnis ab assiduo nimirum ars nascitur usu.

Palinge, *Lib.* 5.

MVSEVM BRITANNICVM

FINIS.